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Rev. M. M. Kilpatrick 419
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THE Bible Champion

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WHEN we come to think of it, there is so much of good in every day that it does seem too bad that any of us should go around with our eyes shut and our souls closed. Life has its ills and its burdens and its tragedies, and you and I are compelled not only to see them, but to carry our share of them, and at times they do seem to make a grievous and taxing load. And yet there never was a day so cloudy that there was no hint of sunshine in it, there never was a night so dark that there was no sign of a star of hope anywhere, there never yet was any man so compassed about with care and trouble that he could say that God had left him to himself or that joy and gladness had flown quite away. And what a pity it would be if we missed the sunlight by staring blankly into the clouds, if we looked so steadfastly at the darkness that we missed the star, if we hugged our care and trouble so closely that they became monster obstacles shutting out God and all the gladness and glory of life.—*The Christian Guardian.*

FRANK J. BOYER, PUBLISHER, READING, PA.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of the Bible and consequent faith in its Divine Authority.

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The Bible League of North America

An Organization Formed to Promote a True Knowledge of the Bible and Consequent Faith in Its Divine Authority.

ITS OBJECT AND PURPOSES

THE Bible League of North America has for its object the inauguration of methods to counteract the destructive tendencies of Biblical Higher Criticism and to set in clear light the arguments, both old and new, which establish the claims of the Bible as the Inspired Word of God, and the Perfect Rule of Religious Faith and Practice.

One of the most effective means to this end is the holding of Bible Conferences, where opportunity presents—anywhere, from coast to coast—to arouse interest in this great work. These Conferences are in charge of the General Secretary of the Bible League, the Rev. Jay Benson Hamilton, 24 East 125 St., New York, N. Y., who is also Editor of THE BIBLE CHAMPION, and who devotes his entire time to this work. Explanation of plan of conferences and securing dates may be had for the asking.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 25 NOVEMBER, 1919 No. 11

The Arena

The Origin of the First Man; Christ the Creator

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D.

THE theory that the first man was a creation and not an evolution is as firmly established as anything to which either science or philosophy has given its support.

That the first man was not a creation by chance also has abundant evidence. There remains therefore, to be answered this question: If the first man was created how was the creation brought about? An answer cannot be given offhand, and must be approached by a long rather than a short cut.

In previous articles the fact has been fully established that there is in the universe a beginningless, an omniscient, omnipotent and personal Being called in theology, the Lord God Almighty, (Rev. 11:17), whose will appears to be absolute, whose skill and power are such that He could have created a first man having all the physical and mental endowments now possessed by the human race.

From this point on, in making our investigations, we follow at first the line of Bible revelation, taking into account at the same time, whatever facts science and philosophy may be able to contribute.

No reader of the Bible, whatever may be his attitude towards it, whether that of belief or unbelief, can doubt that the Lord-Christ is represented as the Creator of everything in the visible universe. The following words are explicit:

"All things were made by Him; and without Him was not any thing made that was made; He was in the world, and the world was made by Him.—(John 1:3, 10).

Not only explicit but even sublime is the following announcement:

"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him: and He is before all things, and by Him all things consist.—Col. 1:16, 17; comp. Eph. 3:9; Heb. 1:10; 1 Cor. 8:6.

This Lord-Christ is also represented as the author of life, (John 6:23, 35), as having Himself eternal life, a life that never could have had a beginning and never can have an end, (John 5:26; Rev. 22:15); as being the originator of all living creatures including the first man, (John 6:33), and that all men now alive and have their being in Him and in Him alone. (Col. 1:17.)

There is nothing new in the statement that leading biologists at the present time are agreed that the origin of life and the origin of the first man are the despair of materialistic science and philosophy. Would it not, therefore, seem reasonable that Bible revelations as to the origin of life and of the first man, in the absence of any other revelation, or explanation, should continue for the present at least to hold its place in Christian belief?

But the next step brings us to another teaching of Bible theology which is the doctrine of the Trinity. It should be kept in mind, however, that the threefoldness of the Trinity is not mathematical, but is metaphysical and, therefore, we are not advocating tritheism, but a trinity.

The teaching of the Bible as to the unity of the God-Head is as clear and positive as language can make it; "The Lord our God is one Lord" is the announcement of the Old Testament and is repeated in the New. (Deut. 6:4; Mark 22:29.) Without thought or feeling of inconsistency the Orthodox Christian readily subscribes to this standard creed of the church:

"There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power and eternity—the Father, the Son, and the Holy Ghost.

The materialist-naturalist replies that such a confession is not only incomprehensible, but irrational. It is, however, no more so than is the trinity in the nature of things to which every naturalist is compelled to give his assent. He says, I believe in one universe, and only one, though made up of many systems. And he is bound to add to this confession another which is still more fatal to his criticism. He says, I believe there are in the physical universe, law, energy and manifestation; and that there is nothing in the material universe that does not fall under one or the other of these three designations. And more than that, neither the naturalist nor the Christian believer is able to tell how energy, controlled by law, can act upon matter, producing landscapes of great loveliness and at times of great terribleness, or how law and energy can pile up and bind together the numberless star systems and keep them firmly in place; but this is what is doing all the time and has been doing through countless ages. And it is now believed that the range of energy, and the reign of law reach down to the least atom and to the least vibration of the physical universe. But how it is done and how the union of energy, law and manifestation is secured, constitute one of the perplexing riddles of the universe.

A more obvious and nearby illustration may be helpful and is one in which the materialist-naturalist can pick no flaw. A tree, for instance, has solid matter—leaves, bark, and wood-fibre, which are visible. In addition there are in the growing of the tree energy and law. It is energy that does the growing, it is law that governs the growing. Hence in its essential composition the tree is a trinity having three factors and nothing else, two of which are invisible, the other being visible and reporting the existence of the two that are not visible.

Now, as before stated, the materialist-naturalist would not think of questioning the trinity in the cosmos of things, or the trinity in the tree on the hillside. Why, then, criticise the theological trinity?

The reader will pardon almost a repetition in an effort to secure clearness and also to reinforce the Christian doctrine of the trinity. There are in the universe abundant evidences of law, which Fichte declares is God; there is abundant evidence of power or energy, which Carlyle declares is God; there are also in great abundance, material manifestations which Professor Bain and all atheistic materialists declare is the only God, and these three, according to Professor Huxley's "Unity of Substantial Composition," are what are found everywhere in the physical universe. Eliminate either of these factors from the formula, and there could be no universe.

Law without energy and material manifestation, would not make a universe; energy, without law and material manifestation, would not make a universe; matter, without law and energy, would not make a universe. The universe is a unity which is a trinity, and a trinity which is a unity.

A riddle! Yes, quite as much so as is the trinity of theology. But nevertheless such are the facts that must be taken into accout whenever discussing the phenomena of the physical universe or the character of the God-Head.

But evidence of the Trinity of Christian belief may be brought still nearer home. It is remarkable, for instance, how many threes there are in the anatomy of the human body. In every part of it except where the three would be an inconvenience the threeness is present and very pronounced. There are the fingers with their three joints; the hand with its three divisions; the entire arm with its wrist, elbow and shoulder joints; the entire body with its head, its torso and its limbs. The trinity is placarded on the human body from head to foot. Francois Delsarte, as is well known, built upon these anatomical trinities his unique and very suggestive system of elocution. And it is well known that Delsarte was much indebted to Emanuel Swedenburg, whose doctrine of "Correspondence" treats this subject with much suggestiveness.

Likewise the body, mind and life-force, or nerve energy are the makeup of the anatomical-metaphysical manhood. The body is not the complete man; the mind is not the complete man; nor is the life-force the complete man; but these component parts, physical, mental and forceful, two of which are always invisible, constitute, *not* three men but one.

The analysis may be carried into the field of pure metaphysics. Though psychologists differ in the terms employed, they mean essentially the same thing and with scarcely an exception discover a trinity in man's mental makeup. Man has intellect, will and conscience, say some psychologists; others employ the terms intellect, will and emotion. But if conscience is regarded as a religious emotion and if feeling and affection are recognized as forms of emotion, our psychologists are in exact agreement. At all events this seems assured, that the mind is a unit in its transcendental relations but is none the less a trinity in its actual relations.

The makeup of the psychic-moral nature of man as manifested in the intellectual functions, the emotional functions, and the ethical functions, as described by the apostle Paul, likewise bears the trinitarian imprint. That is, a good personality seemed to the apostle to be at war with an evil one. But closer study of what he says suggests a third personality urging the good one to overcome the evil one through Christ, the Deliverer. And yet there was but one Paul of Tarsus. And every man who thinks and feels has been on the same battle field. The confession is brief but very pronounced:

"For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. . . . For the good that I would, I do not: but the evil which I would not, that I do. . . . Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." —Romans 7:15, 19, 20.

The bearing of these illustrations upon the point we are making is more clearly brought out in another passage from the pen of this great apostle, who was both theologian and philosopher. It reads thus:

"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—Romans 1:20.

It follows, therefore, from the discussion thus far presented, that there is no visible manifestation of the God-Head on earth or in heaven except Christ in person or in the creations of which He is the author and finisher. "He that hath seen me hath seen the Father" is an announcement that with peculiar significance shows the relation existing between the ever-invisible Father and the ever-invisible Spirit, and the visible manifestation of the existence and creative power of the Christ of God. (John 14:9; 1 Tim. 3:16.)

The historic-metaphysical-ethical argument need not long detain us. That humanity, in its better and more thoughtful moods, has longed for a means of communication with the infinite, and invisible and abysmal God, cannot be questioned. The race as a whole has been like forlorn spirits seeking rest and finding none. The words of the patriarch fitted the lips of almost every thoughtful soul living before Christ came and of many since then:

"Behold, I go forward, but he is not there; and backward, but I cannot perceive him; On the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him. Neither is there any days-man betwixt us, that might lay his hand upon us both."

Nearly all forms of idolatry are an outgrowth of this almost irresistible tendency to find something that could mediate between God, the infinite and holy, and man, the finite and sinful. And there has been all through the ages not only a cry for some one to show the path to God, but for some one who can save from the bitter degradation and shame of sin.

Every religion bears witness to the fact of sin, and every sane man knows that he has sinned and wishes he had not. The conscience reports that a great wrong has been done and therefore that a great deliverer is needed. The flippant saying that "sin is a fall upwards," is a piece of the rankest nonsense ever spoken and is based, of course, upon the collapsed theory of evolution.

The class of evidence now before us is reenforced by historic facts and testimony. For instance the ancient symbol of the deity ,in both Egypt and Hindustan, was a triangle with an eye in the centre; also an image with three faces. Laotse, the rationalist of China, twenty-five hundred years ago, announced this formula: "Reason has produced one, one produced two, two produced three, and three made all things." Kalidasa, Socrates and Plato likewise had their Trinities. Friedrich Wilhelm Schelling puts the case thus: "The Philosophy of mythology proves that a Trinity of divine potentialities is the root from which have grown the religious ideas of all nations of any importance." This statement, if true, as certainly it seems to be, establishes the fact, as Dr. A. A. Hodge asserts, "that the Christian doctrine of the Trinity, however original and unique it may be, has a basis in man's religious nature."

The words of Charles Kingsley find response in the hearts of many who are in search for God as well as those who have found Him and are conscious of communion with Him and are conscious also of having received His forgiveness:

"My heart demands the Trinity as much as does my reason. I want to be sure that God cares for us, that God has interfered, stooped, sacrificed himself for us. I do not want to love some creation or emanation of God. I want to love and honor the abysmal God himself (in Christ) and none other will satisfy me. No puzzling texts shall rob me of this rest for my heart, that Christ is the exact counterpart of Him in whom we live and move and have our being. I say boldly, if the doctrine of the Trinity is not in the Bible, it ought to be: for the whole spiritual nature of man cries out for it."

So it comes about that Jesus Christ, the God-Man, the Immanuel (God with us), the Logos (the expression, the word) answers the demand of the human soul in ways the most rational and perfect imaginable.

These hints and symbols of the Trinity and the desires and faith of the human soul, also the processes that pervade all logical thinking, that take naturally to some form of syllogism, should remove all surprise from the minds of those who think clearly and profoundly, when it is discovered that the pagan world, before the Christian doctrine of the trinity was formulated, lifted its voice and hand to the fullest extent of which it was capable towards the Father, Son and Holy Spirit.

And why should a triune consciousness seem at all perplexing to any one who believes in God?

The superlative mystery is, that there is a God of any kind, at least one who has a conscious existence. But granting the existence of such a Being, all other theological mysteries and recorded miracles ought easily to be believed. In other words God, being the supreme inexplicable mystery of philosophy, science and religion, a triune consciousness is less of a mystery on that account and affords the very least occasion for a theological surprise. Indeed, what more rational and sublime conception of the God-Head is possible than that provided by the doctrine of the Trinity? The Father with the attribute of an eternal, all wise, and universal consciousness; the Holy Spirit, with its attribute of an eternal, all wise and universal consciousness are what constitute the Trinity-Godhead, and these three personalities, or potentialities, necessarily co-ordinate, a term that is used for the want of a better one; that is, the three consciousnesses have the same perception of things, and the same designs and purposes in their counsels, and in the doing of things; if it were not so there would be in the place of an orderly universe one of disorder and anarchy.

The tree again affords an illustration. The law that controls its growth, the energy that grows it, and the tree made manifest, must be in agreement with one another, or there would be no tree: The outcome in that case, at the very best, would be a disorderly wood pile.

The words of Christ, "My meat is to do the will of Him that sent me and to finish His work," disclose a harmony of purpose between the Father and the Son. (John 4:34.)

And an earlier announcement, "Let us make man in our image after our likeness," has a profounder significance than at first thought is given it and the suggestion of a companionship relieves the lonesomeness of a past eternity before the creation of the cosmos had its beginning. (Gen. 1:26.)

And again we ask, why should the mystery in this unity-trinity stand in the way of one's belief? Or why should one doubt that Jehovah-Elohim had power to create the *first* man.

The Second Person of the Trinity may hold our thought a moment longer. He was one with God before the creation of the physical universe and was the Creator of it, is the Christian belief. There was a personal manifestation of Himself in Eden six thousand years ago when He conversed with and instructed the first man whom He had just created. In one form or another, and from time to time, He appeared to holy men during the history of the commonwealth of Israel. Then followed His incarnation-journey from the throne in heaven to a mother's arms on earth. Then the journey from childhood to manhood, of which we have only two or three glimpses, but they were enough to create surprise, if not wonder; then the journey through Galilee and Judea, where He became the world's teacher of God's will and an example of what a religious life should be; then the founding of the ever-extending Kingdom of God in the world; then His journey to the cross, from the cross to the tomb, from the tomb to the resurrection, to the ascension and again to the throne in heaven. Listen! Only a God-Man could make such a journey as that!

No wonder that during the past two thousand years this same God-Man has received the world's adoration and love as has no other. One of the many wonder-inspiring riddles of the universe is thus solved—that of the union of God and man. Nor need it occasion surprise that this incarnate Son of God, this Creator of the first man, this Giver of life to all that live, is to appear again, which will be no more of a miracle than the life he lived, or the death he died, or the resurrection that brought Him from the tomb. And when the present dispensation ends He will be the only occupant of the throne in heaven, and in His hands will be held the sceptre of Universal Dominion, Majesty and Power, world without end. Such is the Christian belief, and from start to finish it has stimulated thought and inspired a confident hope of a future life in the hearts of all who have come soundly under its sway. And in this twentieth century this faith has so firm a grip upon the world that nothing can unclasp it. And it stands to reason that a faith that secures a union of God's desire with that of man, that obtains a peaceful conscience and a vision of the immortal life, will remain secure, whatever else in the world may vanish from the sight and thoughts of men.

While the writer of this article is as fully aware as is any reader of it, that the foregoing confession of faith in all its features is not absolutely essential to the argument that has been offered in support of the fiat creation of the first man, still the feeling is that the confession is not altogether foreign to the subject under discussion, and perhaps the slight digression will be pardoned, since it is prompted by the writer's loyalty to the Evangelical standards of faith and to the King of Kings, and Lord of Lords.

This is the thirty-second of a series of articles on the origin of the First man and collapse of Evolution, by Dr. Townsend. The thirty-third will appear in the December issue, and the thirty-fourth, and LAST article in this series will appear in the January, 1920 issue.

* * * *

This pitiful gospel of physical comfort as the be-all and the end-all of existence makes an end to all high endeavor and to all noble tasks, and can only result in the sulfishness which makes all life mean and sordid. It empties the world of God, and empties life of all moral meaning. This creed of practical materialism was menacing us and will menace us again. The old temptation will remain which puts all our ideals in terms of money or money's worth. But it is the basal truth of the Bible, and it is the lesson of all history, that man cannot live (to be called living) by bread alone; that victuals will not keep life on the earth. Thought, ideas, duty, sacrifice, love, aspiration, elevation of soul, religion, faith, are these only words if they have no material values? They are the life of all that lives.—*Hugh Black, D. D.*

"Lovest Thou me more than these"

BY H. W. MAGOUN, PH.D.

II.

IN spite of its various limitations and peculiarities, language is sufficiently explicit for all practical purposes. Thus, no two words will exactly express the revulsion of feeling felt by Amnon after his dastardly treatment of his half-sister Tamar, as set forth in the statement, "Then Amnon hated her with exceeding great hatred; for the hatred wherewith he hated her was greater than the love wherewith he had loved her" (2 Sam. 13:15); but, nevertheless, the words employed, *agapē* and *mīsos*, cover all but the baser elements. He did love her at first in reality. In time he lusted after her. Sin turned his lust into utter loathing. Then he hated her, because he had wronged her. It is to be noted that friendship is hardly enough among relatives. Love—of the highest type—is what ought to be expected.

The Greek and Hebrew Bibles use language with a fine discrimination. It cannot be said that the English Versions do as well. Take the word for friendship, which occurs but once in the New Testament. It is significant—"know ye not that the friendship of the world is enmity with God" (Jas. 4:4). Not devotion to the world, but mere fondness (*philia*) for it, hostility to God, and it is personal (*eshthra*). The next sentence goes on to affirm that he who desires to be a friend to the world thus becomes, in fact, a personal enemy of God. Worldliness is certainly not encouraged by James.

Just by way of contrast, compare the Greek of Mark 12:38 with the English Versions, which use either "love" or "desire." The verb means "to will" or "to wish," and the sense is this: the scribes deliberately go in long clothes (they choose to do so to be conspicuous). Neither "love" nor "desire" expresses the idea accurately; and the same thing is often true of a direct translation. The fact is that words have a phrase value as well as an individual one. That peculiarity needs to be remembered. An illustration can be found in Romans 1:28, where the Authorized Version has the words "did not like," but the others, the word "refused." The verb means "to make trial of," "to approve,"—the latter signification is printed in the margin of the revisions—and the sense, therefore, is, they did not care to retain God in their thoughts.

Love in the New Testament is love of the exalted type (*agapē*). The verb is accordingly the denominative *agapaō*. That was the word which Jesus used with Peter. He therefore asked him if he loved him with the devoted unselfish love of which he had boasted not long before the crucifixion. Peter only dared to claim friendship now, and so he used *phileō*. It is usually rendered "love" even in the revisions; but such a rendering is loose and hardly necessary, as the following paraphrases will show:

Matt. vi. 5: They like to stand and pray in the synagogues (in public).
x. 34: He that is more fond of his father or his mother than of me . . . and . . . of his son or his daughter than of me.
xxiii. 6: like the chief place at feasts, and the chief seats in synagogues.
Luke xx. 46: like salutations in the markets, and chief seats in synagogues and chief places at feasts.
John v. 20: For the Father treats the Son like a friend and shows him all things.
xi. 3: he whom thou carest for (the other word would have been presumptuous) is sick.
36: See how fond he was of him (not how he "adored" him (Lazarus).)
xii. 25: He that is fond of his earthly life (likes what this world can give him) loses it (what he is after). (Cf. a billious glutton.)
xv. 19: If ye were of the world, the world would befriend its own.
xvi. 27: the Father is a friend to you, because you have been one to me.
xx. 2: the other disciple whom Jesus was fond of (his chum).
xxi. 15-17: Lord, thou knowest that I am thy friend. Simon, art thou my friend? Peter was grieved because he said the third time, Art thou my friend? (He even questioned that!)
1 Cor. xvi. 22: If any man is not a friend of the Lord (Jesus), let him be Anathema. (He deserved execration.)
Titus iii. 15: Greet our friends in faith (those who believe as we do).
Rev. iii. 19: As many as I am a friend to, I reprove and chasten.
xxii. 15: every one that is fond of lying.

So far as elegance of diction goes, the above renderings can hardly be said to be an improvement on the ordinary versions; but elegance of diction is not all that is involved, and it is now clear that New Testament Greek is not a peculiar Biblical dialect but the plain every-day business tongue of the Levant of our Saviour's day. In other words, it was for that period, essentially, what we now call "the language of the street." It contains certain elements of slang, as all such dialects do, and Jesus Himself made use of some of them. He did not say, "Why smitest thou me?" but "Why skinnest thou me?" for *derō* means "to skin," "to flay." He said, *ti me dereis?* very much as we say, "tan his hide." The word is found in the same sense in Luke xxii. 63 and in 2 Cor. xi. 20, where the face is definitely mentioned. The Greek indicates that Jesus' face was the point of attack.

It should be mentioned that this same verb which Peter used is rendered by the word "kiss" in three places, all having to do with Judas (Matt. xxvi. 48; Mark xiv. 44, and Luke xxii. 47). He was to betray Jesus by saluting Him as a friend. A kiss was the conventional means of doing that, hence the verb came to mean "to kiss," although *kataphilcō,* "to treat as an intimate friend," is more common in such connections. It is used elsewhere in the New Testament.

When it comes to the other word, the one which Christ used, the rendering "love" is the proper one with few exceptions. At times the verb approaches the figurative meaning of "adore" in English; but that is not its signification. Adore has six partial equivalents in Greek; but *agapaō* is not one of them. It is true that some people use "adore" as if it meant to love devotedly; but such a usage is merely a sort of polite slang, just as "worship" is in similar connections. At best such appropriations of terms involve figurative meanings, and they are too remote to be considered accurate.

It must not be supposed that *agapaō* and love are exact equivalents; for no two words in different languages are ever exact equivalants. Each has its own peculiar local color, which enables it to shade off into significations not included in the domain of the other. That is why the Greek word can be used of the spirit to be shown to one's enemies. It is a benevolent and forgiving spirit such as is expressed in the words, Be kindly disposed toward your enemies. A love of the exalted unselfish type, that is long-suffering, is what is meant.

There are three adjectives in Greek that mean kindly disposed; but no one of them can be used in this connection. One, *eunoes,* means "well-minded," "friendly." Another, *euphuēs,* signifies "well-grown," "of good disposition." The third, *euphrōn,* resembles the first, meaning "well-minded," "cheerful." All of them refer to a person's natural disposition or to some trait which he is manifesting at the moment. None of them, therefore, can be used of forgiving love.

The point is this. The verb *agapaō* in Greek furnishes the nearest approach to the idea intended to be conveyed, while the English can express it in another way. The object in view should always be to get as close as possible to the shade of meaning intended. To do that sometimes means paraphrasing, which is a method even freer than a free translation. The thought or content of the words is always the first consideration, and that fact will explain why the modifications were made above in the passages cited.

With this elucidation, it will now be possible to consider the New Testament use of the verb meaning "to love spiritually." It can best be done by giving a list of the places with appropriate renderings.

Matt. v. 43: Thou shalt love thy neighbor, and hate thine enemy.
44: Love (be kindly disposed toward) your enemies. Lu. vi. 27, 35.
46: if ye love them that love you, what reward have ye? Lu. vi. 32.
vi. 24: either he will hate the one and love the other. Lu. xvi. 13.
xix. 19: Thou shalt love thy neighbor as thyself. Also xxii. 39, Mk. xii. 31, Rom. xiii. 9, Gal. v. 14, and Jas. ii. 8.
xxii. 37: Thou shalt love the Lord thy God with all thy heart. Mk. xii. 30, Lu. x. 27.
Mark x. 21: Then Jesus, beholding him, loved him.
xii. 33: to love Him with all the heart . . . and . . his neighbor as himself, is . . . more than . . . sacrifices.
Luke. vi. 32: sinners also love those that love them.
vii. 5: he loveth our nation, and hath built us a synagogue.
42: Which of them . . . will love him most?

47: Her sins . . . are forgiven; for she loved much; but to whom little is forgiven loveth little.
xi 43: ye delight in the uppermost seats in the synagogues.
John iii. 16: God so loved the world that He gave his . . . Son.
19: and men delighted in darkness rather than light.
35: The Father loveth the Son, and hath given all things into his hand.
viii. 42: If God were your Father, ye would love me.
x. 17: Therefore doth the Father love me, because I lay down my life.
xi. 5: Jesus loved Martha, and her sister and Lazarus.
xii. 43: they delighted in the good-opniion of men more than in that of God.
xiii. 1: having loved his own . . . he loved them unto the end
23: one of his disciples, whom Jesus loved. Also xix. 26 and xxi. 7, 20.
34: A new commandment . . . That ye love one another. Also xv. 17 and 1 Jo. iii. 23, 2 Jo. 5, even as I have loved you, that ye also love one another. So xv. 12.
xiv. 15: If ye love me keep my commandments
21: He that . . . keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him.
23: If a man love me, he will keep my word: and my Father will love him.
24: He that loveth me not keepeth not my words.
28: If ye loved me, ye would rejoice, because I go unto the Father.
31: that the world may know that I love the Father.
xv. 9: As the Father hath loved me, so have I loved you.
xvii. 23: and hast loved them, as thou hast loved me.
24: thou lovedst me before the foundation of the world.
26: that the love wherewith thou hast loved me may be in them.

The only remaining passages in the four Gospels are those with which this discussion was begun. Taken together, the examples show clearly that the feeling covered by this verb is an emotion of the soul or, better, the spirit, and that it is prevailingly unselfish. When used of things, that ceases to be the case; but the usage is then figurative, and the limitations of language may be blamed for the inconsistency. We take delight in people whom we love unselfishly, but when we transfer the feeling to things, the emotion may be selfish. We are devoted to those whom we love sincerely, but if our devotion is bestowed on things, we have some selfish reason for it.

We cannot exactly register all the fine distinctions, precisely as a piano cannot produce all the notes of the various scales correctly. The strings that sound the C's are tuned with accuracy; but every other one is a trifle off. It has to be, to make the different scales possible, because whole tones are not all alike, and sharps and flats really differ by a small interval. We are accordingly compelled to resort to averages, and that is what happens in language oftentimes, since we must limit our words as we do our keys on the instrument.

It may be well to add the other places in the New Testament where the same verb is found, so that they will be available for study.

Rom. viii. 28: to them that love God all things work together for good.
37: we are more than conquerors, through him that loved us.
ix. 13: Even as it is written, Jacob I loved, but Esau I hated.
xiii. 8: Owe no man anything, but to love one another: for he that loveth the other (man) hath fulfilled the law.
1 Cor. ii. 9: the things which God hath prepared for them that love Him.
viii. 3: if any man love God, the same is known by Him.
2 Cor. ix. 7: God loveth a cheerful giver.
xi. 11: Wherefore? because I love you not? God knoweth.
xii. 15: If I love you more abundantly, am I loved the less?
Gal. ii. 20: the Son of God, who loved me, and gave himself for me.
Eph. ii. 4: for his great love wherewith He loved us.
v. 2: walk in love, as Christ also hath loved us.
25: love your wives, even as Christ also loved the church.
28: So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.
33: let every one . . . so love his wife even as himself.
vi. 24: Grace be with all them that love our Lord Jesus Christ in incorruption.
Col. iii. 19: Husbands, love your wives, and be not bitter against them.
1 Thes. iv. 9: ye yourselves are taught of God to love one another
2 Thes. ii. 16: Jesus Christ, and God our Father, who loved us.
2 Tim. iv. 8: unto all them also that have delighted in the manifestation of Him.
10: Demas forsook me, being devoted to the present age.
Heb. i. 9: Thou hast delighted in righteousness, and hated iniquity.
xii. 6: For whom the Lord loveth He chasteneth.
Jas. i. 12: the crown of life . . . promised to them that love Him.

ii. 5: the kingdom which He promised to them that love Him.
1 Pet. i. 8: Whom having not seen, ye love.
22: love one another from the heart fervently.
ii. 17: Honor all men. Love the brotherhood.
iii. 10: He that would take delight in life (spiritual-life) (*zoe*, not earthly or worldly-life, *psuche*).
2 Pet. i. 15: who took delight in pay for wrong-doing.
1 Jo. ii. 10: He that loveth his brother abideth in the light.
15: Be not delighted with the world nor with the things in the world. If any one is delighted with the world, the love of the Father is not in him.
iii. 10: is not of God, and he that loveth not his brother (is not).
11: the message . . . from the beginning, that we should love one another.
14: we have passed out of death into the life (of the spirit), because we love the brethren. He that loveth not abideth in death.
18: Little children, let us not love in word nor with the tongue.
iv. 7: let us love one another . . . every one that loveth is begotten of God, and knoweth God.
8: He that loveth not knoweth not God; for God is love.
10: not that we loved God, but that He loved us, and sent his Son (as) the propitiation for our sins.
11: if God so loved us, we ought also to love one another.
12: if we love one another, God abideth in us.
19: We love, because He first loved us.
20: If any one say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother . . . cannot love God.
21: this commandment . . . that he who loveth God love his brother.
v. 1: whosoever loveth Him that begat loveth him . . . that is begotten.
2: we know that we love the children of God, when we love God.
2 John 1: her children, whom I love in truth.
3 John 1: Gaius . . . whom I love in truth.
Rev. i. 5: Unto him that loveth us, and loosed us from our sins.
iii. 9: I will make them . . . to know that I have loved thee.
xii. 11: and they were not devoted to their earthly-life until death.

If any doubt remained before, these last passages should remove it. Here a divine love appears, and such a love must necessarily be that of the spirit. As already indicated, it is broad enough to include the calm love of pure benevolence and the ecstatic love of the seraphim. That is the source of the difficulty. The commentators define, with hardly an exception, some phase of this kind of love, and it is then assumed that they contradict one another. They do not, in fact, since each covers some portion of what is really one field. Each sees only his own small section and fails to grasp the whole.

That fact does not destroy the whole: it rather proves its existence. Moreover, it indicates clearly that the two verbs do differ in the way suggested in the course of this argument. It should also be remembered, however, that one of them—the one referring to spiritual relationships—had been exalted and extended by Jesus himself, both by teaching and by example. It was Plato's word, to begin with, and that fact, in itself, is significant. It had now become a word of special import to Christians—the love that Christ exemplified.

Peter could not fail to feel that much, although he was incapable of defining the terms. He knew that he had professed too much before the trial, and he did not intend to claim more than he was able to substantiate on this occasion. Some would therefore render his words, "Thou knowest that I like thee"; but a new difficulty at once arises, since that may mean altogether too little! The word is colorless, unless we put color into it by special emphasis.

We thus have one more illustration of the impossibility of accurately rendering a term by direct translation. The verb is a denominative, like the other, and it therefore means, primarily, "to exhibit *philia* for," "use *philia* toward," or, better, "be a *philos* to." Out of the meaning "to be a friend to" came the senses, "to love as a friend" and "to treat as a friend." Unfortunately, in English "to be a friend to" may mean "be a benefactor to," and that is its prevailing signification. That is why "fond of" has been used in this connection. It is hardly satisfactory; but it will answer, and it is free from the more objectional features of other expressions.

Peter did not say "I am thy friend," and, consequently, that is not available as a translation. It is a paraphrase. As such, it conveys the meaning with

a fair degree of accuracy. Peter could claim that he has the love of a friend, as such things go, for Jesus, and that is what he made haste to do. To avoid the double sense of love—unselfish devoted love and ordinary friendly love—is not easy if "love" is used in both places. It is a natural and inevitable result of the overworking of the English word.

A single point remains—the language used. Some have insisted that it was Aramaic and that the words must therefore mean the same. The point is not well-taken. Palestine was bilingual. That may be regarded as settled. Jesus quoted the Septuagint. That, too, is clear. He accordingly spoke Greek. Roman officers understood him, and they certainly did not understand the sacred tongue. "Peter" is not Aramaic but Greek, and Jesus gave him the name. The Jews of the dispersion spoke Greek, and that fact furnishes a motive for the Septuagint. It would hardly have been made without such a motive, regardless of its reputed origin. Moreover, it is the version ordinarily quoted by all New Testament authors. It was undoubtedly the one they were familiar with.

The Old Testament was in Hebrew, a language no longer spoken. The kindred tongue, Aramaic, was the one in use. It was the religious sacred family language, and business was done in Greek. That point may be regarded as settled, and it is not hard to guess which language was the more familiar to most men of that time. Peter was uneducated, and he was a fisherman. He used a mixed dialect, according to the available evidence, but it was mostly Greek. That is exactly what was to be expected, judging from modern experience with his people, and it will explain his need of Mark as an interpreter (*hērmenecutes*).

The inscription written by Pilate was in Aramaic, Latin, and Greek. When Paul used Aramaic in a speech, the fact was mentioned (Acts xxi. 40). It was likewise noted when he told of hearing the Savior's admonition in that tongue (xxvi. 14). Greeks talked with Jesus without difficulty (John xii. 20-21). To make the New Testament available to all Christians, it was written in Greek. No exceptions were made, not even Hebrews.

If the people could understand Aramaic but could not speak it readily, the reason for its use by Paul becomes clear. They would have to listen intently or miss what he had to say. That they did so listen is evident. He knew what he was doing. Finally, it is not to be expected that Peter knew Latin, while it is known that educated Romans, especially officials, did know Greek, and Peter talked to such with ease and freedom (Acts x. 1, 17, 24-48). Cf. Gal. ii. 11-14, 1 Pet. i. 1 and 2 Pet. iii. 1. As Peter's epistles are in Greek, more need hardly be said. Jesus met him on his own familiar ground, and that meant in the tongue with which he did business. It was Greek.

* * * * * *

Christ may be honored in all the details of life. A snowflake is a minute and insignificant thing. Touch it and it is gone. But a little snowflake is a thing of beauty . It is marvelously constructed on principles of mathematical precision and scientific perfection. The same law and order and beauty manifest in the vast creation of God are embodied in the falling snowflake. So every little detail of our inward and outward lives may exhibit the spirit of life in Jesus Christ. Christlikeness in the everyday facts of routine, homely toil and common relationship, is a powerful influence to win men to Christ. It makes the religion which we profess attractive. It adds, so to speak, to the beauty of the Gospel. No life, however circumscribed or obscure, is without wonderful significance for the cause of Christ. When it appears that the faith we hold, actually influences and transforms every part of our lives, the attention of the indifferent and unbelieving will be arrested. The church cannot do its work without this vital witness of everyday loyalty. Christ expects every follower of His to illustrate in daily life the grace and power which He bestows. Only thus can Christ be commended on a universal scale and in sections of human life which lie beyond the reach of the Gospel herald. Such a life of humble fidelity feeds on the finest of the wheat out of God's garner.—*Christian Intelligencer.*

The Hexateuch Hoax

BY THE EDITOR

THE third Document, which constitutes an original part of the manufactured Bible, is D. The collator of The Hexateuch which we have been examining says: "D is omitted because the book of Deuteronomy may be read consecutively in any Bible." We refer our readers to their Bibles as we show them how this Great Document of the Pentateuch came to be, from the viewpoint of the Critics. We quote first, from Rev. George P. Mains, D.D., as possibly the safest and sanest guide to the truth as taught by Biblical Criticism. His book, *"Modern Thought and Traditional Faith,* published by himself, when agent of the Methodist Book Concern, gives in a brief statement all we need to know.

"At a period, probably prior to, or possibly within the age of the Babylonian exile, the members of a school, now designated as the 'late prophets,' devoted themselves to reformulating and readapting the laws of Israel to the then existing conditions of national life. The body of their work appears in the book of Deuteronomy. The authorship of this book has been traditionally attributed to Moses. It deals largely with the sayings which he is made to utter, as also with laws which are assumed to have proceeded from him. Even if many of these sayings and laws found a first utterance with Moses, yet, for reasons which in themselves seem entirely convincing, it is clear, say our modern authorities, that he could not have been the author of this book. For reasons equally convincing, it is evident that the book must be the product of a period or periods far later than that of Moses. But if Moses was not the author of Deuteronoy as we now have it, what are we to think of the character of its real author, who seems to speak as though he were uttering at first hand the very words of Moses? It should be borne in mind that the book nowhere directly claims Moses as its author.

"A further fact is that the practice of attributing direct sayings to prominent characters is a very common usage among Old Testament, and indeed other ancient, writers. In the book of Chronicles, David and Solomon, for instance, are often made to express themselves through ideas and idioms which are of a distinctly later age than their own. The author of Deuteronomy, then, would be guilty of no violence against the accepted literary customs of his times in putting his own words into the mouth of Moses. Especially is this true when we remember that he was actuated by no thought of himself as a mere inventor of the matter which he wrote. He doubtless was dealing with a body of utterances and laws already ancient. It was a body of sacred tradition which had come down from the highest sources. In the emergencies that were now upon the nation the counsels of its greatest lawgiver, and especially the highest moral statutes for the government of Israel, required reiteration in direct and intensified form, in a form adapted to meet the tendencies of the particular age to which this prophet-author—possibly school of authors—addressed himself.

"It was in the spirit of a recall to righteousness of a sinning and apostate nation that the book of Deuteronomy was written, and, though it voiced chiefly an old message, it came now clothed in the clearest spiritual thought, and with the loftiest moral appeals of any prophetic message which thus far in its national history had come to Israel. And Deuteronomy, while it takes up into itself very much from preceding thought and suggestion, is distinct. It represents, on the whole, the highest plane of prophetical inspiration yet reached by Isarel's teachers. The influence of the law school of prophets from which this book sprang makes itself decisively felt in the Old Testament books which were produced contemporaneously or subsequent to its own appearance. The date of its origin is probably not far from the middle of the sixth century B. C. The document which bears the stamp of this school of prophetic authorship is designated as D.

The Last Word in Scholarship.

The International Standard Bible Encyclopedia, of which Prof. James Orr, D.D., was General Editor, represents the last word in Scholarship touching the Holy Scriptures. We give by permission its answer to the critical assault above upon the authenticity, integrity and reliability of Deuteronomy.

"The essential unity of the great kernel of Deuteronomy is recognized and freely allowed by nearly every scholar. Some would defend the unity of the whole of chapter 1-26. No other book of the Old Testament, unless it be the prophecies of Ezekiel, bears such unmistakable signs of unity in aim, language and thought. Many striking expressions characterize the style of this wonderful book of oratory, all of which occur frequently in Deuteronomy and rarely elsewhere in the Old Testament, binding, so far as style can, the different sections of the book into one solid unit. Barring various titles and editorial additions, and a few archæological notes, and of course the last chapter, which gives an account of Moses' death, there is every reason necessary for supposing that the book is a unit.

"There is one passage bearing upon the authorship of Deuteronomy wherein it is stated more explicitly that Moses wrote 'this law.' It read, 'And Moses wrote this law, and delivered it unto the priests, the sons of Levi. . . . And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished (to the end), that Moses commanded the Levites, that bare the ark of the covenant of Jehovah, saying, Take this book of the law, and put it by the side of the ark of the covenant of Jehovah your God, that it may be there for a witness against thee' (Deuteronomy 31:9, 24-27). This passage is of more than traditional value, and should not be ignored as is so often done. It is not enough to say that Moses was the great fountain head of Hebrew law, that he gave oral but not written statutes, or that Moses was only the traditional source of these statutes. For it is distinctly and emphatically stated that 'Moses wrote this law.' And it is further declared (31:22) that 'Moses wrote this song,' contained in chapter 32. Now, these statements are either true, or they are false. There is no escape. The authorship of no other book in the Old Testament is so explicitly emphasized. The present writer believes that Moses actually wrote the great body of Deuteronomy, and for the following reasons:

"1. *Deuteronomy as a whole is eminently appropriate to what we know of Moses' times.*—It closes most fittingly the formative period of Israel's history. The historical situation from first to last is that of Moses. The references to foreign neighbors—Egypt, Canaan, Amalek, Ammon, Moab, Edom,—are in every case, to those who flourished in Moses' own times. As a law book its teaching is based upon the Ten Commandments. If Moses gave the Ten Commandments, then surely he may have written the book of Deuteronomy also. Besides, the Code of Hammurabi, which antedates Moses by at least 700 years, makes it possible certainly that Moses also left laws in codified or written form.

"2. *Deuteronomy is represented as emanating from Moses.*—The language is language put in Moses' mouth. Nearly forty times his name occurs, and in the majority of instances as the authoritative author of the subject-matter. The first person is used predominatingly throughout: 'I commanded Joshua at that time' (3:21); and 'I charged your judges at that time' (1:16); 'And I commanded you at that time' (ver. 18); 'I have led you forty years in the wilderness' (29:5). The language surely purports to come from Moses; and if it was not actually used by him, it is a most remarkable case of impersonation, if not of literary forgery, for the writer represents himself as reproducing, not what Moses might have said, but the exact words of Moses' (Zerbe, *The Antiquity of Hebrew Writing and Literature,* 1911, 261).

3. *Deuteronomy is a military law book, a code of conquest,* a book of exhortation.—It was intended primarily neither for Israel in the desert nor for Israel settled in Canaan, but for Israel on the borderland, eager for conquest. It is expressly stated that Moses taught Israel these statutes and judgments in order that they should obey them in the land which they were about to enter (4:5, 14; 5:31). They must expel the aborigines (7:1; 9:1-3; 20:17; 31:3), but in their

warfare they must observe certain laws in keeping with theocracy (20:1-20; 23:9-14; 21:10-14; 31:6, 7), and, when they finally dispossessed their enemies, they must settle down to agricultural life and live no longer as nomads but as citizens of a civilized land (19:14; 22:8-10; 24:19-21). All these laws are regulations which should become binding in the future only (cf Kittel, *History of the Hebrews*, 1,32).

"Coupled with them are prophetic exhortations which seem to be genuine, and to have had their birth in Moses' soul. Indeed the great outstanding feature of Deuteronomy is its parenetic or hortatory character. Its exhortations have not only a military ring as though written on the eve of a battle, but again and again warn Israel against allowing themselves to be conquered in religion through the seductions of idolatry. The book in short is the message of one who is interested in Israel's political and religious future. There is a paternal vein throughout it which marks it with a genuine Mosaic, not a merely fictitious or artificial stamp. It is these general features, so characteristic of the entire book, which compel one to believe in its Mosaic authorship."

This remarkable article filling four pages, adds many arguments beside those our limited space permits quoting. None is more suggestive to the average man, than this closing query:

"Why not ascribe the book to the traditional author? Surely there can be no philosophical objection to doing so, in view of the new-known Code of Hammuriabi, which antedates Moses by so many hundreds of years! No other age accounts so well for its origin as that of the great lawgiver who claims to have written the bulk of it. And the history of the disintegration of the book only shows to what extremes a false method may lead. On the whole, no theory is so satisfactory as that, which, in keeping with Deuteronomy 31:22, 24, ascribes to Moses the great bulk of the book."

If Moses did not write Deuteronomy, then what? One endless series of frauds result. Not only the individual frauds of the criminals who originated it, but the book itself, for centuries a fraud, for all time, a fraud. Jesus, who indorsed Moses' authorship, either ignorant or Himself a fraud! Dr. Orr, the General Editor of the Encyclopedia, quoted above, deals with this in no uncertain fashion. He begins with the narrative of the *finding the Book of the Law*, 2 Kings 22. "The story in brief is that, during repairs in the temple, Hilkiah, the high priest, found a book, identified and described by him as 'the book of the law.' He announced his discovery to Shaphan the scribe, who, after reading the book himself, presented and read it to the king. Josiah was extraodinarily moved by what he heard, confessed the guilt of the 'fathers' in not harkening to the words of the book, sent to inquire of Jehovah at the prophetess Hulda, finally, after the holding of a great assembly, and the renewal of the nation's covenant with God on the basis of the book, instituted and carried through the remarkable 'reformation' connected with his name. There is no reason to doubt that the book which called forth this reformation, embraced, if it did not entirely consist of, the Book of Deuteronomy. The critical theory, in its usual form, is, that the book was composed at or about this time, and was deposited in the temple, with the express purpose of bringing about just such a result. Is this credible or likely?

"Now, if anything is clear on the face of the narrative, it surely is, that this finding of the book of the law in the temple was regarded by everybody concerned as the *genuine discovery of an old lost book*, and that, 'the book of the law' of Moses. There is not a whisper of doubt regarding its genuineness from any side—from priests at the temple, whose revenues it seriously interfered with; from prophets, on many of whom it bore hardly less severely; from the people, whose mode of life and religious habits it revolutionized; from priests of the high places, whom it deposed, and whose worship it put down as a high crime against Jehovah.

"The last thing, we may be certain, that would enter the minds of Josiah or of those associated with him, was that the book which so greatly moved them was one newly composed by prophetic or priestly men of their own circles. This was a point on which we may be sure that king and people would not be readily

deceived. People at no time are easily deceived where their own interests or privileges are concerned. A new book does not look like an old one; and if high priest, scribe, king, prophetess, were misled into thinking that they were dealing with an old Mosaic book, when the parchment in their hands was one on which the ink was hardly dry, they must have been simpletons to a degree without a parallel in history. On the other hand, assume the book to have been old, mouldy, defaced, and what are we to say of its recent origin? Did its authors disfigure the book to make it look old?

"There is but one plain answer, if the book was a result of *pious fraud*—or of a deliberate intention to deceive, it was in popular speech, a 'forgery.'" He elaborates the thought at length with great keenness and power and shows how utterly impossible and unthinkable the critics' theory is. How little regard for truth they manifest is shown by Driver's claim, *Deuteromomy does not claim to be written by Moses.* After the proof to the contrary given above, it is difficult to understand the attitude of Dr. Driver or Dr. Mains, who say, as we have shown, exactly the same thing. The latter may be excused because he "did not know," but the former could hardly dare plead ignorance for his sin. We add, in closing, a paragraph, which we have quoted from Dr. Mead in this discussion before:

"If Jesus was either so ignorant as not to know that the Scriptures to which he ascribed divine authority were vitiated by fraud, or so unscrupulous as to endorse them although he knew of the fraud, then he cannot be the Truth, the Way, and the Life. But we are sure that in him are hid all the treasures of wisdom and of knowledge, and that therefore he cannot have been either thus ignorant or thus unscrupulous; consequently, we cannot and will not believe any one who pretends to have discovered that the Bible is full of fictitious history, fraudulent legislation, and suppositious homilies. We have not so learned Christ."—*Supernatural Revelation.*

The Word of God and the Spirit of God

BY H. P. HARTZLER, D.D.

IT is true now, and always has been true, that the things which so attract the interest and engage the attention of the world are not the things which are of highest importance and value. The supremely important things of enduring value are the things of the spirit—the unseen, spiritual, eternal things—the things of the Kingdom of God, the salvation of men from sin, transformation of character and life, the doing of the will of God.

"The things which are seen are temporal, but the things which are not seen are eternal." "The fashion of this world passeth away." "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever." (2 Cor. 4:18; 1 Cor. 7:31; 1 John 2:17.)

My object in this article is to consider the Holy Spirit and the Scriptures in their coöperative relation to us as redeemed sinners to be saved, sanctified, preserved, used, perfected, and glorified, so as to impress our readers with the supreme need and importance of a more earnest, diligent, prayerful study of the Word of God, that all may realize a deeper spiritual life, a richer experience of grace, a fuller satisfaction and enjoyment of religious life and better equipment and greater power for Christian service. For "nothing is more important for the believer's own mental, moral, and spiritual development, or for his increase in usefulness, than Bible study," and I believe with Dr. Maclaren, that "the Christianity of today needs few things more than habitual study of the Bible."

The Holy Spirit Working Through the Word.

The Bible teaches us that the whole supernatural work of conviction, conversion, sanstification, empowering for holy living and spiritual work in man, is effected by the Holy Spirit. Human wisdom, power, culture, can not do it. From

conviction and regeneration, through all the experiences of sanctification and spiritual culture, up to glorification, the work is all done by the *Holy Spirit.*

But the Bible teaches also, just as plainly and emphatically, that this work of human regeneration and transformation by the Holy Spirit is performed *through the medium of the truth* as revealed in the *Word of God.* If this be so, it is a truth of the very first importance. It is far too little considered and appreciated.

"We should remember," says Dr. W. H. Walker, "that the Holy Spirit and the Scriptures are uniformly connected in any work of God carried on in the soul of man. The association of the Holy Spirit and the Scriptures is permanent. In all dispensations they have been united and in every divine work have been moved together."

1. We are taught, for example, that apart from the Holy Spirit there is no spiritual light and conviction of sin in relation to Jesus Christ the Saviour of men; for it is He alone who convicts men of the "sin" of unbelief in Christ (John 16:8-11).

But it is also true that it is the Bible that "giveth light," and that reveals Christ and testifies of Him to man, *before the Spirit can convict of that sin.* And the Holy Spirit *uses the Bible* to reveal Christ and to testify of Him to men.

2. Apart from the Holy Spirit there is no knowledge of the truth which "makes free" and "sanctifies," for He is "the Spirit of Truth," who alone "guides into all truth," in Him who said, "I am the Truth." (John 16:13-15.)

But the Bible is the "Truth," the "Word of Truth," which the Holy Spirit uses as the means. (John 17:17.)

3. Apart from the Holy Spirit there is no spiritual life, for He is the "Spirit of life in Christ Jesus," who said of himself, "I am the Life." Apart from this we are spiritually dead.

But the Bible is the *"Word of Life,"* and Jesus said of the words He spake, "They are spirit and they are life." It is through the Word that the Spirit gives spiritual life, for it is the Gospel that is the "power of God unto salvation" which the Holy Spirit uses.

4. Apart from the Holy Spirit there is no new birth, no new divine nature for sinful man, for only "that which is born of the Spirit is spirit." (John 3:5.)

But James says (1:18, 21) that "of His own will He brought us forth by the word of truth," and that "the implanted Word is able to save your souls." And Peter says that it is by the "precious promises" of the Bible that we are to be "made partakers of the divine nature." (2 Peter 1:4.) So it is only as the believer learns to know the promises that the Spirit can bring to him what the promises offer. (1 Peter 1:23.)

5. Apart from the Holy Spirit we are not able to resist the power of the Evil One and overcome sin. If we fail here, of course we fail in all, and break down utterly, for "It is God that worketh in us both to will and to do of His good pleasure."

But it is the testimony of the Psalmist: "Thy Word have I hid in my heart that I might not sin against thee." John the Evangelist, also testifies: "These things write I unto you that you may not sin."

Dr. Pentecost declares that "Christians are more exposed to the assaults of Satan and the sin of unbelief through ignorance of the Scriptures, than from any other cause."

Two little Scotch girls, who were Christians, were talking together. One said, "Satan is always about me, tempting me and frightening me." "What do you do?" asked the other girl. "Wrestle with him, fight him, try to conquer him," was the answer of the gritty little Scotch lassie. *"Try him with a text next time,"* said her friend; "he can't stand that!" She had learned the true use of the Word.

6. Apart from the Holy Spirit there is no sanctification for sinful man. Paul declares, (1 Cor. 6:11), "Ye are washed, ye are sanctified by the Spirit of our God."

But we learn also that Christ prayed that His disciples might be sanctified in the truth, which is God's Word. (John 17:17.) Paul combines "sanctification of the Spirit" with "belief of the truth." (2 Thes. 2:13-15.)

7. Apart from the Holy Spirit we can have no peace and joy in the spiritual life, for peace and joy are "fruit of the Spirit," and "the kingdom of God is righteousness, peace, and joy in the Holy Spirit."

But we also hear Jesus saying to His disciples concerning words spoken to them (John 15:11; 16:33): "These things have I spoken unto you, that my joy may be in you and that your joy may be fulfilled," and "that in me ye may have peace."

8. Apart from the Holy Spirit there can be no spiritual growth and development, no progress in divine life. Paul told the elders of Ephesus that it is the Word of God's grace that is able to build up the believer and to give the inheritance among the sanctified.

9. Apart from the Holy Spirit there can be no power and prevalence in prayer. He is "the Spirit of grace and supplication." He "maketh intercession for the saints." Believers are to "pray in the Holy Spirit." Jesus says: "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

10. Apart from the Holy Spirit the believer would not be able to cope with Satan or overcome his enemies. But "the sword of the Spirit," which must serve as his sufficient weapon, is "the Word of God,"—the sword which the Holy Spirit himself *uses* in His warfare against Satan and sin, as well as the sword He has made for us to use.

The Inevitable Conclusion.

Now, let us put together the two great facts as to the Spirit and the Word, which we have been considering:

The first fact.—That the whole work of personal salvation and equipment for the service of God is done in the human soul only by the Spirit of God.

The second fact.—That for this purpose the Spirit uses the Word of God as the medium and means.

As we now put these two facts together there follows a conclusion which is a third fact of the greatest importance.

Third fact.—If the Holy Spirit does His saving, sanctifying work in us *through the truth,* and *only* through the truth, which is the Word of God, then He can do that work in and for us only.

When we know the truth; and only *so far as* we know the truth!

This must be so, because we are free, responsible human beings.

The Spirit can use in and for us only what we know. He can "call to remembrance" only what we had already known. Only so much of the truth as we have learned and received can the Holy Spirit use in us.

John Fletcher says: "The Word of God is the fuel on which the fire of the Holy Spirit feeds."

This being true, another conclusion of the greatest importance must follow. The conclusion is this: The spiritual life, growth, power and efficiency of the individual Christians and of the Church—all other things being equal—will depend on how much they know of the truth, through which the Holy Spirit performs His gracious work. And, therefore, also, if the work of grace in the Church and through the Church is to go on unto perfection, there *must be* fuller, deeper, constantly increasing knowledge of the truth as revealed in the Bible.

The enemies of Christianity knew that if they could get the Bible away from the people and destroy it, they could strike Christianity to the heart. Hence the desperate, age-long war against the Book.

Notice, that against the unseen, omnipresent, omnipotent Holy Spirit, men and devils are powerless to contend! And if the Spirit would work His works of grace in and for man directly and immediately, none could hinder. It is therefore upon the *subjects,* the *medium,* and *the means* of the Spirit's work that the opposition centers.

* * * * * *

No one need worry about preparation for death who is putting his best into the service of Christ. We build the heaven to which we go by loyal and faithful service here.

The Club

Et tu Oberlin*

We are highly favored in being permitted to draw upon the unlimited wealth of the *Bibliotheca Sacra*, for special Articles by the world specialists that seek its pages. Our Associate Editor, Prof. G. Frederick Wright, permits us to use one of his own Reviews from his Quarterly. It illustrates how the virus of Hun Rationalism has invaded even Historic Oberlin. Prof. Kemper Fullerton, who holds the chair of Old Testament Language and Literature, has published a book which Prof. Wright criticizes as follows:

A decided merit of this volume is the fullness and impartiality with which the author sets forth the views of those with whom he disagrees. It is a storehouse of information regarding the opinions of the early Church Fathers, and of Luther, Calvin, and the early representatives of the Reformation, concerning Messianic prophecy. The conclusion of the book is that "the theory of Messianic prophecy construed as prediction must be abandoned" (p. 189), and that the grammatico-historical sense of prophecies exhausts their meaning. Professor Fullerton gives Calvin full credit for his defense of the grammatico-historical interpretation, but at the same time refuses to accept the Christocentric theory of the Bible, which Calvin defends and which Professor Fullerton does not fail to recognize. He declines, however, to accept that fuller meaning of prophecy which implies the truth of the generally accepted doctrine of inspiration.

It is not difficult to show that the early Apostolic Fathers pushed their theory of allegorical interpretation to extremes, basing, as they did, their defense of the New Testament on the literal fulfillment of prophecies relating to unessential details; such as, that Christ should be born in Bethlehem, and should ride into Jerusalem on the foal of an ass, and should be born of a virgin, and should be preceded by one whose career was like that of the prophet Elijah, etc. The author has to confess, however, that these arguments were such as were needed by that generation, and that these minute coincidences accomplished the purpose of establishing faith in Christ's Messiaship. We do not see how, as a good Calvinist, the author can fail to recognize that these coincidences were foreordained, and that the foreordination was justified by the results accomplished by them. It would be an ill-arranged providence, indeed, that did not pay attention to the wants of mankind in their primitive stages of development. Furthermore, it should be kept in mind that the purpose of a transaction is never altogether singular, but is composite. It was fitting, therefore, not only that Christ should come in the glory of his Father, but that he should come in such a manner and under such conditions that his own generation should recognize that he was the Messiah foretold by the prophets; thus establishing in their minds the belief in the unity of the system of divine revelation beginning with the Mosaic and culminating in the Christian dispensation.

Much of the reasoning upon the subject rests upon the author's limited view of inspiration. On his principles, "the Prophet is not to be thought of as uttering enigmas whose real meaning he is unable to comprehend himself, but as preaching profound truths the significance of which he is intensely aware of, and with a purpose in proclaiming them which is immediate and moral. . . . This centers the attention not upon the hidden meaning of his prophecy, to be revealed hundreds of years later, but upon the obvious meaning of the prophecy for the time in which it was delivered" (pp. 192, 193). It is natural for him, therefore, to speak slightingly of the first chapter of Genesis, as he does on page 65. Now the fact is that the correspondences between the first chapter of Gensis and the revelations of modern science are so many and so minute that it is impossible to believe that any Jewish writer should have had any adequate conception of the hidden meaning involved in the successive statements in that remarkable piece of literature. No other cosmogony in the world begins to approach it in sublimity and in ability to endure as it does the criticism to which it is subjected by modern science. Even the agnostic Haeckel is forced to say that "its extraordinary success is explained not only by its close connection with Jewish and Christian doctrine, but also by the simple and natural chain of ideas

*The MacMillan Co., New York, price $1.50.

which run through it. . . . Two great and fundamental ideas, common also to the non-miraculous theory of development, meet us in the Mosaic hypothesis of creation with surprising clearness and simplicity—the idea of separation or *differentiation*, and the idea of progressive development or *perfecting* . . . In his [Moses'] theory there lies hidden the ruling idea of a progressive development and a differentiation of the originally simple matter. We can therefore bestow our just and sincere admiration on the Jewish lawgiver's grand insight into nature, and his simple and natural hypothesis of creation" (Hist. of Creation, vol. i. pp. 37-38, Eng. trans.). This looks very much like the recognition of an enigma. With such a recognition by the leading agnostic of the present time we are not surprised to find the greatest of our American geologists, Professor James D. Dana, affirming that he is led "after a fair examination of the narrative, and a consideration of the coincidences between its history and the history of the earth derived from nature, to acknowledge a divine origin for both; and to recognize the fact that in this Introductory chapter its divine author gives the fullest endorsement of the Book which is so prefaced. It is his own inscription on the Title Page" (Bib. Sac., vol. xlii. p. 224). Thus it would seem that instancing the first chapter of Genesis in proof of his theory of inspiration is unfortunate for the author's argument.

Running through the whole of Professor Fullerton's treatment of the subject there is apparent an inadequate view of what constitutes proof. It would seem that he would demand demonstrative proof such as we have in mathematics, which completely answers all objections, before he would accept it as the basis for belief. But it should ever be kept in mind that belief is not absolute knowledge, such as we have in mathematics, but is based upon probability, which accepts a proposition when established beyond "reasonable doubt," such as is sufficient in criminal cases to condemn a man to death. Calvin's recognition of the difficulties in the way of accepting his theory of Messianic prophecy, so fully stated by the author, is an interesting case in hand. The theory of fulfillment of Messianic prophecies pervading the New Testament does indeed involve many difficulties hard to explain; but the theory which limits the design of the prophecy to the knowledge of the prophet himself and its application to the generation in which it was made, involves far greater difficulties. How shall we account for that growing expectation of a world's deliverer which begins with the announcement in Eden of the "seed of the woman" who should bruise the head of the old serpent (Gen. iii. 15); of the assurance to Abraham that in his seed all nations should be blessed (Gen. xii. 3 and xviii. 18); that a prophet greater than Moses should be raised up (Deut. xviii. 15); that a king should arise in David's line whose throne should be established forever (2 Sam. vii. 12-16); and, through a vision given at this time to Micah, that a deliverance was foretold waiting till "she who travaileth hath brought forth," but coming then in glory (Micah v. 3)? And how is it possible to limit to the prophet's time the mission of the servant who, though a "bruised reed shall he not break, and the smoking flax shall he not quench," yet "he shall bring forth judgment unto truth," and "he shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law" (Isa. xlii. 3, 4, 4, A. V.)? And how is it possible to limit to the prophet's time the mission of the child to be born to Israel of whom it is said, "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. ix. 6)? To whom but to the Christ of the New Testament can we apply the touching description of Isaiah liii., where, of a future deliverer, it is said, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all"? "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth. . . . The Lord hath made bare his holy arm

in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Isa. lii. 7-10). Can it be possible to limit this vision of the prophet to the events of his own generation? We trow not; and shall continue to hold with the great mass of Christian believers, that all history is permeated with the designs of the Almighty, who numbers the hairs of our head, and without whose notice not a sparrow falls. Nothing is too small to be related to the accomplishment of his high purposes. With Lord Bacon we are constrained to regard those prophecies which "are not fulfilled punctually at once" to "have springing and germinant accomplishment, though the height and fulness thereof may refer to some one age."—*G. Frederick Wright.*

Hygiene for the Clergymen; Environment

BY PROF. LUTHER T. TOWNSEND, D.D., S.T.D.

THE environment of one's innermost self includes the brain cells, the skull, the entire body, one's ancestry, the clothing one wears, the house and the country one lives in, the world at large, and the entire physical universe. Each of these surroundings have more or less to do in affecting and building man's physical and mental machinery, and shadow, for good or ill, even his personality. To some extent he is master of this environment; to some extent it masters him. Which is most the master is a subject in dispute.

In this article we are to take note of some of our more unpretentious environments. The universe and the world at large, as environments, need not enter into this discussion. Nor need the air we breathe long detain us since that subject has been mentioned in a previous article, though briefly. We may adds this, however, to what has been said, that pure cold air is now recommended for the cure of consumptives and cannot, therefore, be harmful to a well man. Sea-shore air, with wind blowing on shore, being free from dust and malignant germs, cannot be otherwise than beneficial to almost every one. On the other hand, the dry air of heated rooms is found injurious to nose, throat, and lungs. All such rooms should be well supplied with moistened cloths hung about, or with dishes of water so placed, as to allow of evaporation. It now admits of no doubt that the air of in-door rooms contains many more microbes per square foot than the out-door air of even a city street. Nor is there any question if one would accustom one's-self to sit in gentle drafts and sleep in the open that two-thirds of the colds and three-fourths of the headaches of humanity would be prevented. No house, at this late day, should be built without a sleeping porch; and the most generous means of ventilation, with many windows instead of solid walls should be classed among what are regarded as essentials. And spare rooms with curtains drawn most of the time, with windows and blinds closed except on special occasions, are little else than sepulchres filled, not with dead men's bones, but with disease-germs, from which a crop of bacilli that have been slumbering for weeks, perhaps months, will wake up whenever new-coming guests give warmth to the bed-clothes and to the air of the room. The guest will have taken cold, of course; better say: He has taken a dose of microbes; they are the imps that have brought on the cold.

If other conditions are complied with a sleeping room with temperature about 70 degrees is considered best, though a zero temperature will harm no one, if in good health, provided the bed-clothing is sufficient to keep one warm. In cold weather it should be borne in mind that one needs to produce and conserve bodily heat; in hot weather one needs to reduce heat both internal and external. And this leads to the remark that bodily heat comes from two sources, external and internal. In case of most healthy persons a temperature above 90 degrees is uncomfortable though one can endure, for a time, a temperature many degrees above that. In the dissipation of bodily heat nature lends a hand both by the dilation of the vessels of the skin, by the spreading out of more blood to cool, and by the sweating-apparatus, which, through evaporation lowers the temper-

atures of the skin and the blood that is in the skin. When heat is excessive no one need be told to keep out of the sun and seek for a breeze, natural or artificial, and thus promote bodily radiation and evaporation. Cool baths, not, however, so cold as to bring on goose flesh and shivering, are of service. The use of cool drinks and cool food, and the putting forth of as little muscular exertion as possible, the indulging in more sleep than usual, and the wearing clothing of light shades and light weight, are matters of common sense and of hygienic value. In hot climates, when one feels "like a dish-rag," summer siestas are worth more than the time they take or the costs they incur. And it is a dictate of mental therapeutics "that if one would keep at his coolest, he must avoid as far as possible anything and everything that makes one "stew," "hot under the collar," or "boil over," no matter what the provocative cause may be.

The internal sources of bodily heat are the involuntary changes and movements that are constantly taking place, such as the activity of the heart, the digestive and respiratory processes. What has been said as to the reduction of bodily heat from external sources applies no less to the heat whose sources are internal.

Lest a wrong impression should be left, we add that when the temperature permits, one should keep on friendly terms with the sun. It has a most beneficial effect upon the chemical makeup of the entire body. But, of course, during "hot spells," sun exposure should be kept within reasonable bounds. Burns, blisters and pronounced tan from sun exposure often met at sea-side resorts are of no special benefit and may be very harmful.

In locating a house one should have regard to sunlight, fresh air, and, on the Atlantic coast, a southern or western exposure, with an elevation above low and marshy places should be chosen. Cellars should always be clean of litter and rubbish. Homes in the country or in city suburbs have hygienic advantage. Windows in dwelling houses should be screened, especially to keep out flies and mosquitoes which, beside being bothersome nuisances, are the chief conveyances of several kinds of disease-germs. Curtain draperies are not only dust catchers, but microbe catchers as well, besides furnishing for microbes places of concealment. Floor carpets are receptacles for the disease-laden dust and filth of the street. Therefore bare floors, oiled in the summer are recommended. Rugs should take the place of tacked down carpets in the winter, and often should be shaken or otherwise cleared of dirt and dust. The vacuum cleaner may be well regarded as a hygienic blessing. If the parsonage and study of the clergyman are poorly ventilated, and if the drainage is bad, and if in consequence typhoid or diphtheria enters and bears away some member of the family, it would border on sacrilege to say, It is the Lord's will, or to claim that "what is, was to be." Neither the Lord nor fate should be held responsible.

If the clergyman is in a position to have the three rooms to which he is really entitled—a study in which to work, a library in which to keep his books, and a store room for clerical collateral—magazines and religious paper files, etc., they should all three be thoroughly aired and dusted almost every time the wind is in a quarter to blow through them. Ornaments, pictures, bric-a-brac that are dust collectors should be noticeably absent from a preacher's study.

The hygiene of clothing belongs to this part of the discussion. While it is folly to attempt to weather a cold northern winter with insufficient clothing, it is just about as much of a folly to be overburdened with the usual clerical outfit in hot weather. Clothing that constricts any part of the body is a hygienic transgression. When conditions permit, nothing tight should be worn from head to feet, and the least in amount should be the rule. Bald-headedness, distorted feet, corns, contracted waists, cramped chests, are the penalties of tight clothing. "Bare-foot cure" and "bare-head cure" are worthy of consideration. Unquestionably mental activity is best secured by loose fitting garments. The Roman toga, in more ways than one, contributed to the power of the Roman forum. Temperature permitting, and other things being equal, a better sermon will be built if

the preacher could sit as Adam did in the Garden before his transgression. At least this may be said, that when writing a sermon one should come as near the fig leaf condition as the temperature of the room and the laws of the commonwealth will allow.

After what has been said, it ought not to shock the reader for the writer of this article to say that he has done much newspaper and book manuscript work, innocent of all clothing except a loose-fitting cotton nightshirt. Who does not envy the Scotch Highlander's regalia when he is seen bare-legged with no thought of impropriety, and no danger of police interference.

Dr. Arnold Lorand, of Carlsbad, Austria, from whose book, entitled "Old Age Deferred" we already have quoted, has given the following facts and advice:

The invisible perspiration of the skin should be encouraged as much as possible.

To permit of a thorough aeration of the skin it would be advantageous to remain naked to the air once or twice during each twenty-four hours and each time for at least five to ten minutes.

In Summer, if the air is not too warm, and if we are in the sun, we may remain longer than ten minutes in such an air bath.

If we are not able to procure a place in which such a naked bath can be taken without being seen, the next best thing is to clothe oneself in large white pajamas.

All kinds of underwear, whether of wool or other material, should be loose about the body. There should always be a considerable layer of air between the clothing and the skin.

In many European countries women, especially of the lower classes, wear no undergarments on their legs at all. In healthy women such a custom may be of great advantage as it permits of the free passage of air and the elimination of the perspiration from the skin, being in effect a continuous free air bath for the lower parts of the body.

When the skin is thus better nourished with blood it also offers more resistance to germs that may cause disease of the skin, and much better nutrition and its improved hygienic condition is a safeguard against catching cold.

In combination with the bath, breathing exercises can also be performed to great advantage. In order to avoid catching cold in such an air bath it is advisable to rub the entire skin surface of the body. While rubbing, which is best done by a brush, we should move about and while standing beat the body with a thick, rough towel.

In view of these suggestions one may say that a bathing suit consisting of one piece about the loins is one of the best outfits for a clergyman's study at a temperature of 70 or 80 degrees, and thus clad will be his justification for bolting the door of his study and keeping servants and callers on the other side of it.

From what has been said it is hardly necessary to add that all underwear, hosiery and bed clothing should be frequently aired and washed. This precaution will do away with much of the old man's uria odor, offensive arm-pit sweat, and bad smelling feet.

This is the ninth of a series of articles on Hygiene, by Dr. Townsend; the tenth will appear in the December issue.

How Driver Salted the Bible Mine

BY JUDGE FRANCIS J. LAMB.

HIGHER Criticism of the Bible as finally set forth in the many times revised work of Prof. S. D. Driver seems foremost among English writers. The author postulates and works out critical conclusions on the basal contention that the historical books of the Old Testament are none of them original works—that older documents pre-existed, and have been redacted into and thus have produced these historical books. He thus presents a question of fact solvable—not by polemics, discussion or debate, but by the appropriate science—that of jurisprudence in universal use for such solutions.

In his book Dr. Driver distinctly adopts (with additional discrepancies) the old Astruc contention, viz., that before Genesis of the Canon was produced there existed two parallel narratives of the content of Genesis, contradictory in naming, Yahveh as actor in one and Elohim in the other—that the two narratives were redacted into and produced Genesis.

We propose to examine the criticism, the contentions (especially as worked out in chapters 1. and 2. Genesis) by the principles, standards and tests of the science of jurisprudence and its adjuncts, common knowledge and common reason, adjuncts of which tribunals always take judicial notice and act upon without proof, for as jurists agree, "Notoriety needs no proof." We deny Dr. Driver's contention above stated. That makes an "issue." It is an issue of fact, as to whether or not the two alleged narratives existed in fact and were redacted into and produced the first two chapters of Genesis.

The critic Driver can maintain his contention only by proof—and proof can only be made by the medium of proof, viz., evidence. That which can be evidence must be reality. Unreality, supposition, something imagined, figments of speculative fancies, cannot be evidence. Nor can sophisticating with hypotheses produce reality that can be evidence. What evidence does Dr. Driver produce to prove his contention true? The answer is none. Although that contention has been challenged ever since it was first put forth by Astruc, 1758, and the obligation to make proof thereof has rested upon the higher critics for more than one hundred and fifty years, they have not produced a single evidence, or a single witness, or deposition or document to testify that any one ever read or saw or heard of the two alleged narratives. When ample opportunity has been had to prove true a challenged contention and no evidence is or can be produced by those asserting the affirmative contention, jural science applied to that condition—(absence of evidence)—decides the "issue" against the affirmant and condemns his contention as fallacious, without merit, invalid.

Obviously Astruc, pondering over Genesis, saw as he thought that he could divide Genesis into two narratives contradictory in the use of the divine names—and he openly, frankly set forth his contention in that respect. Just as obviously, Dr. Driver, pondering over the first two chapters of Genesis, saw, as he thought, that he could divide the chapters into two narratives contradictory by four characteristics in addition to the one set forth by Astruc;

A. Order of Creation; in one: (a) man, (b) vegetation, (c) animals, (d) woman. In the other narrative: (a) vegetation, (b) animals, (c) man.

B. Style; in one, style "unornate, measured, precise, etc.," and in the other, style, "freer and more varied," etc.

C. Linguistic characteristics; in one, the use of nine specific words, he italicizes, i. e., "fashions, breathes into man the breath of life," etc., words not found in the other.

D. Contradictions of motives and purposes between the two alleged narratives, i. e., in setting forth the order of creations, viz., in the order numbered A, above, Dr. Driver says that order "forms part of a progression evidently intended . . . here and as evidently intended *opposed* to the order indicated in C. 1 (chapter one, Genesis), vegetation, animals, man.

Dr. Driver took these four characteristics bodily from Genesis and imagined and postulated them respectively in the two alleged narratives. This work of Dr. Driver in postulating the two alleged narratives with those four contradictory characteristics was done tacitly, without warning or notice, and to that extent covertly. We make these statements because Dr. Driver and associate higher critics have not, nor do they pretend to having any actual knowledge of the characteristics, qualities, or contents of the two alleged narratives, or of any alleged pre-existing document, but insist that they pre-existed and were redacted into chapters 1 and 2 Genesis. Hence it was necessary for the Critic's scheme that the two alleged narratives should have characteristics that in carrying out the scheme should contain the matters to be redacted into those chapters, and so he contemplated, characterized, and postulated the two alleged narratives with the four contradictions. Was there a purpose in this? As to purpose, this is true: when Dr. Driver came to showing his hand, i. e., showing what he claims proves his contentions and critical conclusions, he brings forward expressly with careful detail those four contradictory characteristics taken by himself from Genesis and postulated in the two alleged narratives to make such proof.

This course suggests what is recorded in the Century Dictionary under the word "salt," viz.:

"*To salt a mine;* to make a mine seem more valuable than it really is, by surreptitiously introducing rich ore obtained elsewhere; a trick first resorted to by gold-diggers with the design of obtaining a high price for their claims."

That is, the Critic, having found in Genesis (1. and 2.), not elsewhere, what he notes as the four contradictory characteristics he takes those characteristics bodily from Genesis and uses them to salt the two alleged pre-existing narratives by tacitly postulating the four contradictions as inherent in the two alleged pre-existing narratives; and when he comes to make proof of the actuality of the alleged pre-existing narratives, he brings forward for proof, his own work tacitly done—brings forward the very contradictions he has himself fabricated or developed—the very materials with which he *salted* the alleged pre-existing narrative—brings forward his own devises, artifices and expedients to prove that the two supposed pre-existing narratives actually existed before Genesis of the Canon was produced.

Operating the cult upon any other passage of the Old Testament must necessitate postulating, *salting,* the alleged pre-existing document with and as containing the identical passage being operated upon, for without such content therein, alleged redaction could not be made.

Adopting what Dr. Driver insists is true, what is the result? This truth is met by the incontrovertible fact, that no human being could by his own observation or search, or with the help of all other human beings, obtain the knowledge of the acts of creation recorded in the first chapter of Genesis so as to enable him to write down those facts in a true narrative; for no human being existed when those acts of creation were wrought; men and women being last in the creation series: "So God created man in his own image . . . male and female created he them." Genesis 1, 27. But Dr. Driver insists that the alleged narratives were verities, hence that the narrators had the knowledge that enabled them truthfully to write the alleged narratives of creations recorded in Genesis 1.

It is true, and the existing condition, i. e., no other source possible than revelation of that knowledge of the narrators compels and forces upon the critics the conclusion that the knowledge that enabled the narrators to write truthful narratives of those creations was obtained by revelation from God directly or mediately. Revelation is necessarily the only source of that knowledge. Christian faith is and has been that God revealed those creations to Moses, who recorded them in Genesis.

But what Dr. Driver insists is true in connection with conditions named compels and forces upon the critic the further conclusion that there was not simply one revelation, but besides the Yahvehistic and the Elohistic, four others above designated by the capitals A, B, C, and D, (See above).

But that is not all nor is it the worst, for what Dr. Driver insists is true and the said conditions compel and force upon the Critic the further and blasphemous conclusion that the Revelator in making the several revelations contradicted himself. Motives and purposes in contradiction D. must be motives and purposes of the Revelator. If not, then the alleged narratives are made *spurious* by expressing motives not revealed, and that condemns the alleged narrators as falsifiers—and their work wrongfully redacted into the Bible.

Turning back from the Doctor's speculations and scrutinizing the first two chapters of Genesis in the light of common reason and common sense, it is plain that there is no contradiction between them. The alleged contradictions are manufactured by the Critic. Chapter 2 is "a more detailed account of what is described summarily in Chapter 1."

(If the brilliant and audacious young Hebrew lawyer Wiener had succeeded in luring Prof. Driver, Prof. Briggs and Prof. Skinner to sue him for libel, it would have been the *cause celebre* of modern times, if not of all time. It would not only have ended the Astruc Fable as the lawyer intimated, but it would have ended the Critics, past, present and future. The Editor.)

German Conspiracy in American Education

THE book by Capt. Ohlinger, U. S. A.,* is not valuable merely for its historical value. Every citizen should read it to know the thoroughness with which the German Propaganda was accepted in many American Institutions, which now are anxious to forget it, and resent reference to it. It is just as important for the future citizen, as it is the boast, even now, that German Science and Theology are accepted as standards in most of our leading American schools.

One fact ought to be burned into every intelligent mind in the land: The attitude of the German Universities with regard to the crimes, atrocities, and outrages, many of them unnamable which were a commanded precept of German militarism. They were to make themselves so feared because of their brutality, that no enemy would dare stand before them. Myriads of incidents that make the blood, even today, chill the heart of stalwart men and cause the tears of womanhood to flow, are denied as gross inventions and base slanders.

"The universities of the German Empire sent an appeal to the universities of foreign lands in protest against the reports of German barbarities. Then came the appeal to the civilized world, signed by the professors of Germany, with the reiterated 'It is not true.'

"'It is not true, that Germany brought on the war. . . . It is not true that we ruthlessly violated the neutrality of Belgium. . . . It is not true that either the life or the property of a single Belgian civilian has been touched by our soldiers except out of most bitter necessity. . . . It is not true that our troops were guilty of brutalities in Louvain. . . . It is not true that our warfare is violating the rules of international war. . . . It is not true that the war against so-called militarism is not a war against our *Kultur,* as our enemies hypocritically assert. Believe us! Believe us that we will fight this war to its conclusion as a civilized people; a people to whom the heritage of a Gœthe, of a Beethoven and of a Kant is just as sacred as its hearth and lintel!'

"The Jena professors, Haeckel and Eucken, sent an open letter to their colleagues and admirers denouncing Great Britain for fighting on the side of Russia, declaring that Russia was responsible for beginning the war in that she refused prompt and adequate punishment for a miserable assassination; imputing to Great Britain envy as her motive and ridiculing as a hypocritical pharisaism, the British claim that the violation of Belgian neutrality had brought them into the war.

"Finally, the gymnasium instructors issued their manifesto: 'It fills us with indignation that the enemies of Germany, with England at their head, ostensibly in our favor, make a distinction between the spirit of German science and the spirit of what they call Prussian militarism. In the German army there is no different spirit from that which prevails in the German people, for both are the same, and we also belong thereto. . . . Our belief is, that the entire culture of Europe depends for its welfare on the victory which German militarism will win through the valor and faithfulness of our men and through the sacrifice of the free and united German people.'

"Ubiquitous German agents in the United States quickly herded German sympathizers and the dupes of Kultur into organizations with high sounding names. . . . Whenever a movement offered possibilities of usefulness to Germany, a German agent was on hand to offer gratuitous service, advice, guidance and financial assistance. This was true of 'Labor's National Peace Council' and its connection with the notorious crook and spy von Rintelen; of the 'Friends of Peace' and their organizer, Albert Sander, who turned out to be a German spy; of the 'Friends of Peace and Neutrality' and their secretary who happened to be in the pay of the German Government; and of many other similar organizations.

"There came to be formed the German University League with professors from Columbia, Chicago, Princeton, Vanderbilt, Brown and many other institu-

*George H. Doran Company, New York City.

tions on its board of trustees and in its list of sponsors. The academic world of America was to be the field of its propaganda. In Germany it related itself to 'The League of German Scholars and Artists'—in America it affiliated itself with the Inter-Collegiate League of German Clubs. No sooner was the organization perfected than a German agent was on hand offering his services as secretary free of all expense—and the man continued as the executive head of the league until his arrest and internment in Dec. 1917."

(It is possibly asking too much to suggest that these dupes, might regain a little manly standing among decent-minded people if they could apologize for their folly. But at the least, all sane and honorable men have a right to demand that they "quit their meanness" now that they have been caught at it. Every German theory of science, theology, or the Bible should be banished from every course of study in America. The professor who persists in repeating the blasphemy of Kultur to his immature students should be deported. The patrons of American schools, the parents of American students should not fail to know beyond a doubt that our youth their children are not corrupted by the German text-books, or teachers whose training was obtained in German universities.—*The Editor.*)

Haeckel

Mr. Howard Rippel, a long-time reader of the BIBLE CHAMPION, sent us the following extract from his article in the *Philadelphia Ledger.*

"Made in Germany" text books have so long been accepted by the average "Professorial" type of mind as authoritative, and so set before their immature students, that probably few of the latter realize the methods by which such "savants" as the late departed Haeckel developed their "scientific" conclusions. It is manifestly utterly *un*scientific to adopt a biological scheme, for instance, the ultimate general acceptance of which must necessarily lead to a rejection of the inspired Holy Scriptures and consequent removal of all moral restraints which a belief in the authority of the Scriptures would impose, and then by unscrupulous laboratory methods and statement of speculative theories as established facts, to use every possible means to support the pre-conceived hypothesis, which is put forth as the result or conclusion of scientific investigation, instead of simply a hypothesis which has been bolstered up with manufactured evidence.

As early as 1868, Darwin wrote to Haeckel: "Your boldness makes me sometimes tremble." It has been charged by competent scientists that Haeckel did not hesitate to appropriate drawings and photographs from other investigators and then to deliberately *alter* these drawings to fit his biological scheme. Dr. Arnold Brass wrote to Haeckel: "It has for a long time been an exceedingly amusing truth that your drawings, in the places where they tend to prove your hypothesis, always show alterations which result to the advantage of your theory." It is understood that the criticisms of his fellow scientists resulted in Haeckel's dismissal from the University of Jena. Statements are made by those competent to judge that Haeckel's charts are fraudulent representations, having no counterparts in nature, and Professor Agassiz, in his "Essay on Classification" pointed out Haeckel's suppression of some facts and his falsification of others in establishing his genealogical tree. Both Von Baer and Agassiz protested against Haeckel's misuse of their work and showed that Haeckel had "deliberately and radically forged the facts in order to make them agree with his theory." Other authoritative criticisms such as "The whole of Haeckel's structure rests on contortions of the truth;" "twisted the truth," a "scientific bluff," "scientific knavery," etc., etc., show that his attitude and that of many of those who have been poisoned in mind as the result of the application of his teachings very logically led up to the social and moral views exhibited in the World War, which you so forcefully characterize.

Haeckel is dead, but his teachings continue and are accepted as scientific truth by many equally knavish assassins of revealed truth, as well as by many

more innocent vitcims of this form of propaganda, which continues to spread the ideas which in their development and application to German Kultur largely contributed to the moral astigmatism which undermined that nation and led to its downfall. German teaching has done and is doing more harm to Christian civilization than German ferocity did to material civilization during the World War. The academic mind is inclined to follow the "ruts" of least resistance and the fad for accepting "made in Germany" methods and conclusions as representing the assured results of modern science is likely to persist unless some external light is thrown into the Pagan annexes of German philosophy and Kultur which constitute the Psychological, Biological and Theological and other departments of many of our American institutions of "higher" learning.

Consistency of Inconsistent Scripture

BY THE REV. CHARLES E. CORWIN.

MANY passages of Scripture, which at first sight appear inconsistent, when understood are found to be most harmonious. Of this we find an example in Paul's letter to the Galatians, compared with the 55th Psalm. Paul says (Gal. 6:2) "Bear ye one another's burdens and so fulfill the law of Christ." A little later (Gal. 6:5) he says "For every man must bear his own burden; and in Psalm 55:22, we read "Cast thy burden on the Lord and he will sustain thee."

In the first passage (Gal. 6:2), the word for burden means an oppressive load. It is the same word which is used in the parable of the laborers in the vineyard, who declared that they had borne the *burden* and heat of the day. Every man who has worked hard through a long, hot summer's day in the field knows what this means. But how can one aid another to bear such a burden? He cannot sit comfortably in the cool shade of a tree, encouraging by his words the toiler in the burning sun. He must be out in the field with him, sweating in company, and thus at least make the task shorter. More than that, he must positively aid him. Uncle Tom in the cotton field slipped bunches of cotton from his own sack at his personal risk into the sacks of the fainting women pickers that they might have the required weight when the cruel overseer came their way. So one who would bear another's burden must share his risks to make it lighter.

This is a law of Christ which he himself exemplified above all other men. He is the great sympathizer with the world because he took upon himself the world's woe. He shouldered entirely the mighty burden of human sin, and He shared completely in the burden of the consequences of sin, "for Himself took our infirmities and bear our sicknesses."

Before He left his disciples he said, "A new commandment I give unto you that ye love one another as I have loved you." Hence to bear one another's burdens is Christ's law for His followers. Under this law physical health is in debt to the world's sickness, intellectual power is in debt to the world's ignorance, and financial ability is in debt to the world's poverty.

Satan's radicals cry, "You are higher than I and I will pull you down to my level." This is being largely attempted at the present time and is the way to make hell on earth. But Christ's radicals cry, "I am higher than you and I will lift you up to my level." This is also attempted and is the way to make heaven on earth. In the long run Christ's radicals will gain the victory over Satan's radicals, for goodness is stronger than wickedness.

In the second passage (Gal. 6:5) the word for burden means a cargo, carried to be delivered. When Paul says "Every man shall bear his own burden," he means that each should contribute toward the public good. The farmer is to bring chiefly a burden of food for the world's supply, but he may also bring whatever good things of head, heart or hand he may possess. The lawyer is to bring chiefly justice, but he is not to forget to present whatever else of good he has. The physician, the minister, the merchant, and in fact every class, are to

bring their main contributions according to the vocation of each and as a minor gift whatever else they may receive from God.

Paul said that the one who does this will have rejoicing in himself and not in another, and the happiest people in the world are the people who are doing this. To realize that our portion of health, ability or wealth is from God and to bring it as a contribution to the general good of others is the only way to enjoy and the only way to increase what we have. This word for burden is the word Jesus used when he said, "My burden is light." While Jesus was a man of sorrows He also was the happiest man in all the world. He brought the greatest contribution which humanity has ever received and He found the burden light. Those who bring a similar contribution with the same spirit bring their burdens singing because they find them so light.

On the other hand, the most unhappy people in the world are the men and women who are not doing this. This is the real reason why there is so much discontent and restlessness among rich people. They are unhappy because they are not bringing their proper contribution to the world's need. Labor at the present time has higher wages and shorter hours than ever before, but it feels worse off than before. A chief trouble is that the interest is not in doing and giving, but in getting. In short, to be chiefly interested in obligations is the way to be happy; to be chiefly interested in rewards is the way to be miserable.

The third passage (Psalm 55:22) is the word of David at the time of Absalom's rebellion. His feelings at this hardest experience of his life are well depicted in the Psalm. First the horror of the unnatural conflict darkens his soul, then his anger flashes forth. But finally he realizes that this "Burden" is of divine appointment, the "gift of God to him as a loving punishment for his sins. He bows his head in submission and then, having found strength, he cries, "Cast thy burden on the Lord and he will sustain thee." The words express the sinner's experience who has accepted God's punishment for sin and found in it the means of salvation. So David's greater Son, when he stood before God as the world's representative, cried, "The cup which my Father has given me shall I not drink it." So it is with all God's burdensome gifts to his children. They seem heavy, but they may be made the means of sustaining them.

Once upon a time the birds were wingless, but happy, as they hopped around upon the ground. Then God gave to each bird a pair of wings which they were to carry on their backs for his sake. At first the birds thought them a heavy burden and were much depressed. But when they learned to use them they found them the instrument by which they could fly far above earth into the very vault of heaven. In this fairy tale is an illustration of this third passage.

Thus in these three apparently inconsistent passages we find the most beautiful consistency.

Pointed Arrows

BY LAWRENCE KEISTER, D.D.

OME Christians need repotting like a root-bound plant.

Obedience to God may cost an effort, but it leads to a holy life and a heavenly crown.

A feather from a bird's wing is so well adapted to its use that some think use alone adapted it.

No political Haman will allow a God-fearing Mordecai to remain on the premises.

No preacher can fill a pulpit until he is filled with the Holy Spirit.

Socialism proposes salvation by equalizing wealth; Adventism by the second coming of Christ; Eddyism by self-assertion in face of fact or common sense.

Why expect a revival of religion when the objectives of the Church are

not spiritual life and power but enterprises and effects that are measured by money?

The living Church is the Church in which Christ lives through the presence of the Holy Spirit.

God is not honored by frequent mention but by cheerful obedience.

Some men are like the moon, they have a hidden hemisphere, one side only being presented to the world.

It was lucky that fearless, outspoken preacher, John the Baptist, could live on locusts and wild honey.

Printer's ink may be as bold as a lion or as timid as a mouse.

The true minister of the gospel brings "authentic tidings of invisible things."

Why expect a revival when the Church is grubbing for money?

Men who know Christ as their Savior and God as their Father need not be urged to pray.

Did you ever have such a victory over evil that angels took account of it?

The Sanctuary

Why Not!

BY DAVID JAMES BURRELL, D.D. LL.D.

And Elijah came before all the people and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. 1 Kings 18:21.

THE figure in the word "halt" is that of a bird hopping from twig to twig as if uncertain where to build its nest.

This was precisely the position of the children of Israel under the reign of Ahab. They were undecided whether to worship Baal or Jehovah. There was something to be said on both sides.

On the one hand it was not easy to forget the God of their fathers who had brought them forth out of the house of their bondage into a land that flowed with milk and honey. The pillar of cloud, the tottering walls of Jericho, the smitten rock, the manna white and plenteous as hoar-frost, the battle of the stars against Sisera, all these and countless other blessings were in evidence as to the true God.

On the other hand it was both natural and convenient to drift with the current. The worship of Baal was the state religion. It had been introduced by Jezebel, the royal consort, and was conducted with imposing rites and ceremonies. It flourished under the patronage of the court; and the people, following the fashion, kissed their hands before the winged horses of the sun. The Temple was forsaken, while the altars of Baal blazed on every hilltop. It requires more than ordinary courage to brace ourself against the rock of conviction while the crowd sweeps by.

Today, however, there is to be a settlement. The people have come to Mount Carmel to witness "the controversy of the gods." Baal and Jehovah could not both be God: let them defend their respective claims. The Lord's altar shall have a bullock, and Baal's altar shall have another, and the devotees of each shall pray for the consuming fire. "The God that answereth by fire let him be God."

The preparations are made. The court-chaplains are there in force, and over against them stands the solitary prophet of the Lord. Before the signal is given for the controversy, Elijah admonishes the people: "How long halt ye, between two opinions? If the Lord be God, follow him; if Baal, then follow him!" And they answer with one accord, "It is well spoken."

It was indeed well spoken. And behold, how mightily the Lord was vindicated that day! The Baalites in the morning began their cry, "O Baal, hear us!" But

there was no voice nor answer nor any that regarded. As the day wore on, the prophet of the Lord taunted them with rude and merciless irony: "Cry aloud, for he is a god! Either he is on a chase, or upon a journey, or engaged in conversation, or, peradventure, he sleepeth and must be awaked." And they persisted in their vain entreaties until the sun sank towards the western sea.

Then Elijah stood forth in the presence of the multitude at the time of the evening sacrifice and made his simple prayer, "O God of my fathers, hear me this day and let the people know that thou art God!" There was a moment of breathless silence. Then it came, a blazing fleece out of heaven! Nearer, nearer, until it fell upon the altar. It consumed the bullock; it consumed the stones of the altar; it lapped up the water in the trenches. Silence for a moment, and then a loud cry, "The Lord he is the God!" Ten thousand voices caught it up and ten thousand more, until there was a rolling flood of acclamation, "The Lord he is the God!"

Old Kishon heard and sent it echoing back. The rocky slopes and beetling cliffs of Esdrælon, that had reverberated with many an ancient battle shout, returned the cry, "The Lord he is the God!" Far away the Great Sea was calmed as if to listen, "The Lord he is the God! The Lord he is the God!"

But if the Lord be God, why do ye not follow him? There is no "if."

There is no "if" in nature. The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge of him. There is no speech nor language; their voice is not heard; yet their line is gone out through all the earth and their words to the end of the world. Their "line" is like an electric wire from heaven to earth, over which perpetually passes this message, "The Lord is God."

There is no "if" in grace. The story of redemption is eloquent of God. For Carmel read Calvary and you have the climacteric counterpart of this event. There the sacrifice is laid upon the altar in answer to the cry of a ruined world for deliverance from the power of sin: "O God, answer by fire; and let us know that thou art God!" The fire falls and consumes the sacrifice. Christ dies for us men and our salvation. The world looks silently on; but all the angels in heaven are shouting, "Who is like unto our God, glorious in holiness, fearful in praises, doing wonders!"

There is no "if" in history. The man who can read the story of Christian civilization without ruling all false gods out of the reckoning is a blind man. Blinder still is he who can read the daily newspapers without reading between the lines, "Jehovah is God, and there is none other beside him!" There never was such a controversy of gods as we are witnessing in current events. Armies driving other armies before them; thrones trembling and dynasties tottering to their fall; nations that but yesterday were Great Powers now grovelling in the dust,—what do these things mean? The gods of Valhalla and the Pantheon are being put to rout. In vain do their devotees cry "Hear us!" There is no response from *unser Gott* or great Allah of the Turks. It is Jehovah alone who answers by fire; and "the God that answereth by fire, let him be God!"

But if the Lord be God why do ye not follow him? There is no "why."

There are pretexts and subterfuges without number; but no man can offer a valid excuse for withholding his love and service from the God who has manifested his love in the sacrifice of his only begotten and well beloved Son.

A business man sits yonder in the middle aisle who excuses himself for not being a Christian by pleading *honest doubt.* Is that a valid excuse? Suppose you were in doubt as to your financial solvency; what would you do? Would you lie down tonight to pleasant dreams? Oh, no; you would sit up and study your assets and liabilities by the light of midnight oil until your distressing doubt was solved. If your trouble with reference to Christ were honest doubt—and particularly in view of the great issues involved—you would treat it in the same way. Otherwise you are bound to conclude that you are not a doubter at all but an unbeliever. If you are sincere in your perplexity you will give neither sleep to your eyes nor slumber to your eyelids until you have settled it.

There is a housewife sitting yonder by the door who excuses herself for not accepting Christ by saying that she is so cumbered with much serving that she has really *no time to consider it.* This also is a delusion and a snare. How much time do you require? Would a year or ten years be enough? Time and tide do not wait upon our convenience: "And our hearts, though stout and brave, still, like muffled drums, are beating funeral marches to the grave." If there is anything to be done, the part of wisdom is to do it now.

Here at my right sits a man who says *"I have no feeling."* What of it? The day before yesterday was the first of the month: when your grocer presented his bill did you say, "I recognize the justice of your claim: but somehow I have no deep sense of obligation in this matter. When I really feel that I ought to foot my bill I will come around and see you." Had you spoked that way his brief answer would have been "Business is business: pay what you owe me." In like manner duty is due-ty whether you feel it or not. And, if you are an honest man, you will render what is due to God as to your fellowmen.

Up yonder in the gallery is another who says *"I am good enough as I am.* I tell the truth, pay my honest debts and keep the Ten Commandments; and that's more than many of your church members can say." My friend, if every professing Christian in the world were a double-dyed hypocrite it would not deliver you from personal responsibility in these premises. "Other men's failures can never save you." Is it possible that you think yourself a perfect man? If so I commend to you the picture of the Pharisee who lifted up his eyes to heaven and said "God I thank Thee that I am not as other men," and also the sequel of it. You will probably admit, however, that you are not altogether without sin. There are some things in the past which you would rather forget. But forgetting will not blot them out. Nothing but the fountain opened at Calvary for our uncleanness can do that. Would it not be wise to resort to the only method which has ever been suggested for the obliteration of the mislived past than to have it rise up against you in the Great Day?

I am looking over my congregation now to find an honest unbeliever; one who will frankly admit that he has not accepted Christ as his Saviour because *he does not want Him.* Where is he; the man who confesses that he worships Baal because he likes him better than God?

"Ye will not come unto me," said Jesus, "that ye might have life." In that *"Ye will not"* all excuses for rejecting *Christ* are resolved into the simplest terms of fact. It is the stubborn will alone that interposes between the soul and its high destiny. "The god of this world hath blinded the eyes of them that believe not." You may discredit Baal as you will; so long as you love Baalism better than you love the things that make for eternal life you will continue to reject the gracious Son of God.

It was in view of this fact that Jesus propounded this problem in the higher mathematics which never has been or can be solved; "What shall it profit a man if he gain the whole world and lose his life or what shall he give in exchange for his life?"

Some Reasons for Christianity

BY R. H. HUGHES, D.D.

There is none other name under heaven given among men whereby we must be saved.—Acts. 4:12.

IN THESE words Peter marks clearly and sharply the line of cleavage between Christianity and the other cults and religions; because he not only shows the futility of another name or influence, but indicates something wholly apart from any teaching of other men, but above such doctrine, for it reckons with a man's outlook upon eternity. The Great One who bore the only name talismanic for the eternities alone hinted at something beyond the rigors of present life and conduct, and provided the wonderful plan whereby we enter into full possession of the future.

His own name was the touchstone, His own life the key to the mysteries be-

yond. Christianity, then, is the attempt to embody the life and precepts of Christ in any character, measured in intensity and fruitage by the success of the seeker in the appropriation and assimilation of such life and precepts.

Phillips Brooks once said that Christianity was conscious personal fellowship with Jesus Christ. Now we must distinguish between religion and Christianity. The one is general, the other particular; the one is a belief in and worship of the Supreme Being who directs the universe and holds spiritual relations with us, the other is the channel of belief and matter of worship in such relations. We view Christianity, therefore, as not the whole of religion, but as the best mode of meeting the demand of a man's soul in its outreach toward God. We set it far above other religions and because of its evident superiority, believe in it and accept it as the absolute and final religion. It belongs to God, proceeds from God, and in Him finds its remarkable virtue. Despite its divergence from other religious beliefs, there are common qualities in all.

It is often said that our faith in Christ rests upon His miracle-working power. But are not the founders of other religions credited with like power? The Old Testament prophets—Moses, Elijah, Joshua and others—have these wonders credited to them. It is a common property of all religions. Christianity is not absolute in this realm. But, even if peculiar to our faith, they are not the wonderful things of the Gospels, nor have they made Christianity acceptable to the whole world. They can never be the eternal or universal foundations of a faith. Our claim to a peculiarly and divinely inspired book is not enough to induce belief in Christianity. Every other religious book is as devoutly declared to be inspired by its devotees as a source of religious authority. The Mohammedans are as sure of divine inspiration of the Koran as Christians are of their Gospels. All claims in this particular sound very much alike. We believe the Bible is uniquely inspired, but it is because we first believe Christ is divine. Christianity is not supreme because a Church puts its imprimatur upon it.

Our religion is not best because we were born to it. How few there be who have won the victory of faith in Christianity by overcoming the questions of faith or by deeply testing its claims! Upon what foundations, then, have we builded? The experience of redemption by Christianity in our own life. It is true we offer it timidly, but the faith which was an experiment became an experience. We can all recall our seasons of doubt when self was uppermost. Anxiously we ponder over the story of abounding love. We recall the moment of our decision to accept Christ as the Master of life and to make His rule our rule. We were convinced that life in unselfish activity for the world only was all sufficient, and peace came in like a mighty river. By following Him every whither we were saved, enriched, were filled with joy. The experience of Christianity is its own best evidence. Only by its plan are we given the promises for the life to come.—*Pacific Christian Advocate.*

The Revelation in after Day

BY J. H. JOWETT, D.D.

What I do thou knowest not now, but thou shalt know hereafter.—John 13:7.

THERE are numberless things to which at present we have no clue. Many of the Master's words have no immediate significance for us. Many of the things which He does to us hide their secrets. But the veil is only for a while. In after days the dark word will unfold a wealth of strength and grace, and the confusing experience which perplexed us like a fog will find a minister of interpretation in some later experience and it will become transparent.

And so revelation waits upon life. We do not reach the most precious light of God by venturous journeys of the reason, but by the faithful commonplace pilgrimage of daily life. That is to say, later events hold the keys to present mysteries. When the later event arrives, it opens the lock of some perplexity, as though the puzzling thing had been touched by a magician's wand. The revela-

tion awaits our arrival at a certain place on the road, and when Time brings us to that place, and we enter into its experiences, we shall find to our delightful surprise that the darksome thing has become luminous. And so the only thing we need to be concerned about is to be on the King's highroad, stepping out in accordance with His most holy will. "Light is sown for the righteous." At the right moment the shining harvest will appear.

This is the principle we follow in the training of our children. They have to receive many things whose inner secrets are hid. Many of their lessons are little else than words, and their treasures may not be realized for many years. Our children can bear the elementary lesson, but they could not receive the more profound explanation. And so they have to await the unfolding. The teacher could not unlock the words for his pupils; they can only be unlocked by the maturing years. That is life's process of revelation. Words may have been without significance for years, and then there comes a happening which makes the dark words blaze like lamps along the road.

And so, in all our thinking about the perplexing things of life, it is well to remember that many of the solutions will only come with the interpreting years. Do not let us worry when some lock is obstinate. We cannot force the door and enter into the home of light. The key has not yet arrived! If we are faithful to our Lord we shall find that all these things have been provided in pairs, and that if God has sent a mystery He will most assuredly some day provide the explanation. But if the explanation were given prematurely it would only add to our burden. The light will be given when its shining will be a joy.

A Way of Working

BY A PASTOR

A MINISTER had in his church a woman of excellent Christian spirit, but of humble attainments. She was a scrub-woman. One day, with evident embarassment, she told him the story of her early deprivations and that she could neither read nor write, but that she had an earnest desire to do something for her Master.

Her scheme was to have her pastor write out for her some Scripture texts that she might hand to persons whom she could approach, and when they had read them she would talk with them about becoming Christians.

He wrote on a set of cards, which he numbered, texts that he thought appropriate, read and explained them to her underscoring with red ink words that she should specially dwell upon and impress, and bade her Godspeed.

I.

God's Love.

JOHN 3:16.

"For God so *loved* the *world* that He gave His only begotten *Son,* that whosoever *believeth in Him* should not perish, but have *everlasting* life."

II.

Who is Saved?

JOHN 3:36.

"*He that believeth* on the Son hath everlasting life."

Who is Lost?

"*And he that believeth not* the Son shall not see life, but the wrath of God abideth on him."

III.

How are we to be Saved?

JOHN 1:12, 13.

"But as many as *receive* Him, to them gave He power to become the sons of God, even to them that *believe* on His name.

"Which were *begotten,* not of blood, nor of the will of the flesh, nor of the will of man, but of God."

To "receive" is to believe: to "believe" is to receive.

"Believe"—see Acts 16:31. "Begotten"—see John 3:3.

IV.

Who may be Saved?

REV. 22:17.

"And *whosoever will,* let him take of the water of life freely."

JOHN 6:37.

"*Him that cometh to me* I will in no wise cast out."

V.

If Saved—Then What?

ROM. 10:9.

"If thou shalt *confess* with thy mouth the Lord Jesus, and shall believe in thine heart that God raised Him from the dead, thou shalt be saved."

MATT. 11:32, 33.

"Whosoever therefore shall *confess Me before men,* him will I confess also before My Father which is in heaven."

"But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven."

VI.

If Saved—What Then?

LUKE 6:46.

"Why call ye Me Lord, Lord and *do* not *the things which I say?*"

MATT. 7:21.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but *he* that *doeth the will of* My Father which is in heaven."

JAMES 2:17.

"Even so faith, if it hath not works, is dead, being alone."

VII.

If Saved—What Then?

JOHN 6:39.

"And this is the Father's will which hath sent Me, that of all that which He hath given Me I should lose nothing, but should raise it up again at the last day."

JOHN 6:40

"And I will raise him up at the last day."

JOHN 6:44.

"And I will raise him up at the last day."

JOHN 6:54.

"And I will raise him up at the last day."

Sidelights

Public Thanksgiving.

Why not confine our thanksgiving to specific individual blessings or to the privacy of our homes and hearts? Why should there be public or national thanksgiving? As well might we ask why not let the great musical conceptions of master composers be confined to their own enjoyment or to their own private rendering? Why gather instruments of various capacity, players of great skill, an audience of fine musical taste and sympathy? We answer, the musical ideas themselves require an adequate instrumentation and skill, in order to their full interpretation and communication. Thus all musical souls are or may be lifted up to the high level of joy of the master composer himself.

So our blessings being divine, human, historic, international, voluminous, public, they require an adequate recognition and celebration. The great souls that are best able to catch the magnificent harmonies of God's character and providence, in the very nature of praise and worship, are the ones to communicate their heavenly joy to others, crying with the psalmist, "Let the people praise the Lord, let all the people praise him; O magnify the Lord with me, and let us exalt his name together." See Ps. 103: 20-22.

Gratitude in Service.

See the king in search of a humble lad, lame in both feet. Now he has found him. He brings him into the royal palace, gives him a seat at the king's own table, endows him with an estate of his own, with trustees to care for the property and servants to attend to the cripple's needs. That was King David showing gratitude to Jonathan by caring for his invalid son Mephibosheth. So methinks God would have us manifest our gratitude to him by our attention to his people's needs. We can translate our thankfulness into acts by ministering unto his creatures, however humble or obscure. "Inasmuch as ye have done it unto one of the least of these, my brethren ye have done it unto me." Thanksgiving may drop from our hands as well as our lips. We may manifest our gratefulness in a manner as acceptable to God by

carrying food to the hungry, ministering to the sick, comforting the sorrowing and cheering the despondent, as by singing psalms in the great congregation.

* * *

Whence Cometh Our Help.

Twice a day, the bore rushes up the Petitcodiac River at Moncton, N. B., beyond the speed of a race horse. The surging waters of the Bay of Funoy pile up higher and higher, as the land on either shore cramps the space in which they must run, because of the mighty influence which impels them. This tidal wave, thus formed, dashes into every available opening, and when confined within the narrow limits of this river's banks, presents a breastwork of tumbling, foaming water, varying from five or six to ten or eleven feet in height, according to the time of the month and the season of the year. You can hear the rush and swish of the bore in the distance, but you must be alert, or you will miss seeing it as it rounds the bend, and passes the warves in the upward course.

The bore supplies us with at least two illustrations and these are of directly opposite kinds.

The enemy of souls comes in upon us like a flood. The mighty motive-power of hate impels him onward with relentless force. Being apprised of his cunning and of the suddenness of his approach, we must betake ourselves at once from the low places of danger to the banks where there is safety—we must look to the hills from whence comes our help, or our destruction is sure.

But, on the other hand, the bore may symbolize the gospel of Christ, of which the mighty motive-power is love. Onward it rolls and rushes with the glad tidings of salvation to sinful men. In its upward race, the bore flushes and cleanses the outlets of the sewers of the city; and, on its more deliberate journey back again, carries all the impurities into the depths of the ocean. In the heated season, men, women and children, by the hundred, line the piers to catch the cooling sea breeze with which it comes laden. How like the precious gospel bringing to us health and healing, bearing upon its bosom the life-giving breath of heaven itself, and carrying away our sins and iniquities into the sea of God's forgetfulnes.—*Rev. J. Millen Robinson.*

Thankfulness to be Declared.

It is not enough to feel thankful to God. He wants us to tell our thankfulness. It was the cleansed leper who returned and gave thanks for his cure, and not the nine who went on without a word, who best pleased his healer. No doubt that the others felt grateful that they had been cured, and could again enter their homes and sanctuary, but they grieved him who so richly blessed them because the gratitude did not have a tongue. God is not satisfied with emotions only. He would have feelings clothed in language, sentiments embodied in words and life. It is not the love the husband feels but that which he tells that encourages the worn wife. As it is not the knowledge we possess but that which we make known to others that makes the world the wiser, so it is not the grateful feeling but the gratefulness revealed that inspires the one who bestows the favor. It is the mouth that is opened to praise that oftenest tastes heaven's sweets, and the hand that carries thanks that is fullest laden with love's choicest gifts.

* * *

Saved to Serve.

THIS is true, whatever be the character of our acquisitions: "It is more blessed to give than to receive." There are riches of learning; but what are the highest advantages of intellectual culture? Is one to study and travel, read and write, simply for the sake of being a student, a writer, a walking library of knowledge or an encyclopedia of information? Our instincts tell us that we are not to live simply to acquire; society does not want mere effigies, whether stuffed with bran or brains; but the world wants men, living, working, serving others, who acquire in order to impart, who have at heart the good of the race.—*Arthur T. Pierson, D.D.*

* * *

Treasures in Earthen Vessels.

OUR God delights to put His treasure into unobstructive vessels. He loves to put His bounty into modest hands. How often He manifests His power in conditions which excite surprise in all who see it? We cannot explain how such power appears in such simplicity. It seems as if such a radiant flame should be in a more ornate and attractive lamp.

Moody's excellency was in an earthen vessel, and many doctors of divinity have wondered at the strange association. There are thousands of men who are better speakers than Moody, and there are thousands who are better singers than Sankey; the vessels are more chaste and striking, but the treasure is not there in overwhelming glory!

What mighty power God pours through the earthen vessels of plain and simple speech! He does not wait for eloquence. Indeed, there is a form of eloquence of which the Lord seems to be afraid, and He leaves it to fly and "lose itself on desolate seas." And then again, what marvelous power is packed into broken prayers! The eloquent prayer may attract attention to itself, and we admire the suppliant instead of reverently adoring the Lord; but the simple prayer, broken it may be by a hundred hesitancies, reveals the sacred force which takes the kingdom of heaven by storm.—*J. H. Jowett, D.D.*

* * *

GOD has given us powers, and He means that we shall study to know what they are. Half the life-blunders come from not knowing one's self. If we over-rate our abilities we attempt more than we can accomplish; if we under-rate our abilities we might accomplish more than we attempt. In both cases life loses just so much from its sum of power. Not a few come to know themselves only through failures and disappointments. Strangers to their own defects—perhaps also to their own powers—they see how they might have succeeded only when success is finally forfeited. Their eyes open too late. A Southern orator tells of a little negro who very much wished to have a kitten from a new-born litter, and whose mistress promised that as soon as they were old enough he should take one. Too impatient to wait, he slyly carried one off to his hut. Its eyes were not yet open, and in disgust he drowned it. But subsequently, finding the kitten lying in the pail dead, but with open eyes, he exclaimed, "Humph! when you's alive you's blind; now you's dead you see!" Pity, indeed, if our eyes open only when it is too late to make life of use!—*Arthur T. Pierson, D.D.*

A Definite Time for Prayer.

A missionary who had lived a life of power in Africa was asked the secret of that power. As he stood in the midst of the little prayer group, of a summer conference, those around him fancied he lived far above the petty annoyances of their daily lives. They were brought down to an every-day earth when he told them that his secret was an alarm clock. Said he, "When I first went to Africa the great rush of duties and opportunities fairly overwhelmed me. Early and late calls came and knocks sounded at my door. Every night I went to bed utterly exhausted. In the morning when I awoke I thought, 'Surely, the Lord would rather I turned over and took another nap to fit me for the many duties I must face this day, than that I should get up to pray.' Then I began to realize that my work was lacking power, so I resolved to get up an hour earlier each day and to spend that hour in prayer. Through that hour of prayer God has wrought great things and now there are thousands of Christians in our mission station, who do not know that Christians anywhere ever attempt to face the duties and opportunities of a day without prayer.

* * *

To Help Many

THERE is no such thing as a universal person. Great multitudes are made up of—just individuals. And so individual interests, not universal interests, are the most interesting to individuals. One of the editors of The Sunday School Times found, long ago, that when he tried to write something of such general interest that it would appeal to everybody, it appealed to nobody and interested none at all. But when he wrote of some actual incident that happened in the experience of some one individual, he found that many were likely to be interested. So in preaching a sermon, or in speaking to a Sunday school, or teaching a Sunday school class, or addressing a number of persons, forget about the fact that there is a number, and give the message as though you were talking to only one. Then you are likely to help many. For the many are made up only of "ones." General help reaches nobody; particular help reaches many.—*S. S. Times.*

International Sunday School Lessons

Witnesses of Christ's Glory

This is my beloved Son; hear ye Him.—Mark 9:7.

ABOUT midway of His active ministry Jesus accompanied by Peter, James and John, withdrew to a high mountain apart (probably Mt. Hermon); for prayer. While praying, Jesus was 'transfigured,' His face did shine as the sun, and His garments became glistening, exceeding white, so as no fuller on earth can whiten them. It was night and it was cold. The disciples were drowsy and at first but dimly conscious of the wonder in progress before their eyes. From the brightness, came the sound of voices. Jesus was talking with Moses and Elias; the subject of the discourse, as the disciples probably learned later, being of the decease (exodus) which Jesus was about to accomplish at Jerusalem. As the disciples came to themselves, the figures of Moses and Elijah seemed to withdraw, whereupon Peter impetuously demanded tents to be set up for Jesus and His heavenly visitants that the stay might be prolonged. and, if possible, made permanent. Just then a cloud swept over them, and out of the cloud a voice came saying, 'This is my beloved Son; hear ye Him.' In awe the disciples prostrated themselves and in silence waited. Suddenly, lifting up their eyes, they saw no one save Jesus only.

"Such is the simple record. What is its significance? The Scripture narrative offers no explanation, and indeed the event is referred to only in the most general way by Peter, (2 Peter 1:16-18) and, perhaps, by John (John 1:14). That it marked a crisis in the career of Jesus there can be no doubt. From this time He walked consciously under the shadow of the cross. A strict silence on the subject was enjoined upon the three witnesses." (Vol. 5, p. 3005.)

"A tradition which can be traced to the 4th century A. D., places the scene of the Transfiguration on Mt. Tabor. It rises to a height of 8,843 feet above the sea and forms the most striking feature of the landscape. Seen from the South, it presents the shape of a hemisphere; from the West, that of a sugar loaf. Its rounded top and steep sides are covered with thick brushwood. It is about half a century since the oak forest disappeared; but solitary survivors here and there show what the trees must have been. . . . The present writer spent some weeks on Mt. Tabor, and as the result of careful observation and consideration concluded that the scene of the Transfiguration cannot be laid here. The place would appear to have been occupied at that time; and the remoteness and quiet which Jesus evidently sought could hardly have been found there. . . . In recent years the opinion has become general that the scene must be placed somewhere on Mt. Hermon. It is near to Cæsarea Phillippi. It is *the* mountain *par excellence* in that district. It was easily possible in that time to make the journey and up the lofty steeps. The sacred associations of the mountain might lend it special attractions. This is supported by the transient comparison of the celestial splendor with the snow, where alone it could be seen in Palestine. . . . The present writer has ventured to suggest an identification which at least avoids the difficulties that beset the above. Among the mountains of Upper Galilee, *Jebel Jermuk*, is especially conspicuous; its shapely form rising fully 4,000 feet above the sea. It is the highest mountain in Palestine proper and is quite fitly described as 'high.' It is by far the most striking feature in all the Galilean landscape. The summit commands a magnificient view. It rises from the midst of a district, which then supported a large population of Jews. Remote and lonely as it is, the summit was just such a place as Jesus might have chosen for prayer. It was comparatively easy to reach and might be comfortably climbed in the evening. Then on His descent next day, the crowd might easily assemble from the country and villages near by." (p. 3,006.)

"In the disciples the scene must have wrought a new faith in the heavenly leadership of Jesus. In the dark days which were soon to come upon them, the memory of the brightness of that unforgettable night would be a stay and strength. There might be opposition, but there could be no permanent defeat of one whose work was ratified by Moses, by Elijah, by God Himself. Indeed was

not the presence of Moses and Elijah a pledge of immortality for all? How in the face of such evidence, real to them, however it might be to others, could they ever again doubt the triumph of Him who was the Lord of Life? The abiding lesson of the Transfiguration is that of the reality of the unseen world, of its nearness to us, and of the comforting and inspiring fact that 'spirit with spirit may meet.'" (p. 3005.) *International Standard Bible Encyclopedia.*

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

November is the month for National Thanksgiving. It ought to be one of twelve for personal thanksgiving. "Count your many blessings. Name them one by one." Life is a bright day with occasional showers.

THE INNER LIFE

JOHN 16:1-15.

THE secret of spiritual life, being the most important, is most neglected, even by Christians. So many shut themselves up in their own little room of self and are stifled. The age is past when the sick were nearly suffocated in unventilated rooms, lighted dimly by a lurid, smoking lamp. The world has yet to learn the importance of the Holy Spirit.

This is the Dispensation of the Spirit. All Christ's promises read by the Spirit. All His hopes for the world are in the Spirit. All our prospects for life service are bound up in the Holy Spirit. This age of the Spirit must prove a success; and many signs show the culmination.

Our spiritual life depends utterly upon the Holy Spirit. In Him we are sealed unto life for now and for hereafter. Some Christians are like a man sick unto death, and unconscious, being carried in an ambulance. He will get to the hospital; but Christ wants us to live healthy and walk to heaven, making our path bloom with the roses of helpfulness. When the Holy Spirit comes into our life, it is a new birth. We have new visions, new desires, new ambitions. "If ye being evil know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask Him?" What excuse have any?

The measure of our life depends upon how much of the Holy Spirit's presence dominates our life. Shut the gates of the flume, and the water-mill stops. Open it a little and it goes feebly. So many Christians just go, with much encouragement and oiling. The Holy Spirit is the Comforter. The Holy Spirit is the Guide to all truth. The Holy Spirit gives us a passion for souls and for doing the will of God. "Righteousness and peace and joy in the Holy Spirit." Romans 14:17. Then our body is the Temple of the Holy Spirit. The first blessing grows into the "second blessing," and continues to grow in grace and knowledge. When the day of our soul's emancipation comes the inner life bursts forth into the complete life of the redeemed in Heaven. "All that is mortal is swallowed up in life."

* * *

RECONSTRUCTION

EPHESIANS 4:1-23.

This is an age of reconstruction. Many societies compete for the championship. The Church is leading them all, and from it comes the spirit of all grace, which is the source of the rebuilding.

The only hope is in Christ. Napoleon in the end acknowledged that Christ was the great hero and ruler of mankind. The Greek and Roman world went into corruption because there was no Christ in their life. The German world went into eclipse because the rulers repudiated Christ and worshipped their Teutonic Kultur. Now all eyes are turned to Christ, the soul of the worthy nations of earth.

We all ought to live for the betterment of our own community. Many still have not been renewed in the spirit of their mind. Civic righteousness is the foundation of community life; and it is built up by the new spirit of helpfulness, the Spirit of the Lord Christ. The renewed mind sees that the Church is the fountain source, and the only consistent patriotism will do its utmost to foster and rebuild the Church organization, until it comprises all societies and all citizens. The winning spirit is fostered

prayer. This conscious relationship with men was the greatest, most heroic act of God enables us to think spiritually. We glory in the upbuilding of all that is good in society and in the home. Then the nation and the nations will take care of themselves. "For I dipped into the future, far as human eye could see, saw the vision of the world and all the wonders yet to be."

* * *

CHRIST STILL LIVES

HEBREWS 13:20, 21.

In the Holy Sacrament of the Lord's Supper we keep a memorial of Jesus Christ; but He is not dead. We commemorate the death that led to *life*. It gave God the greatest possible opportunity to show Himself. "He is risen." "The God of peace brought from the dead the Lord Jesus."

Jesus bade His disciples keep this Feast of Remembrance, because His death was the culmination of His life of sacri- by the public ordinances, and by private fice. He is the God of the living. He is the God Who lives. (Rev. 1:18.) Giving up Himself to the jealousy of spiteful His life. The sadness of the suffering and the shame was a very minor part of the atonement of Christ through His death. The sadness passed, but the act lives, eternally. The fruit of it will fill all eternity. We will always commemorate November 11 and June 28; but we will think rather of the world peace and liberty than of the suffering paid for the great Utopia.

In Latin America a bell-ringer gave up his job, read the New Testament, endured persecution, and was baptized; all because the living Christ was born within his soul. The Sacrament of the Holy Communion is the heart of the Church and the most holy, glorious commemoration of all the world. Those that neglect this insult Christ and stultify their soul's religion. A national commemoration may be neglected without great injury, though a sinful indifference, but no one can neglect the Lord's Memorial without receiving inevitable spiritual paralysis. Think what His death cost Christ. Think what love it expressed. Think how much it means for every soul of human being. On the peril of your soul do not neglect to pay homage to the Conquering Hero of earth and heaven. In gratitude and joy we partake. Let us in the same gratitude and joy serve Christ in helping our fellows. "Let this mind be in you which was in Christ Jesus." (Phil. 2:5.)

* * *

THANKSGIVING AND THANKS-LIVING

2 CORINTHIANS 9:1-15

Gratitude is characteristic of human beings. Even some of the lower animals seem to feel some thanks, and they live their thanks better than some men. Our nation encourages thanksgiving and thanksliving. The United States of America and Canada have for many years set a good example to other nations in this respect, "Thanksgiving Day."

Our land is so full of the blessings of God that they are like the sands of the seashore for number, or like the flowers of the fields. Our boys after months in Europe came home to appreciate more fully the wonderful comforts and advantages and humanities of America. The whole fabric of our national life is Christian. The wrongs and miseries and misfortunes are like barnacles on the good "ship of state."

As a nation we have always stood for liberty and the divine right of every man. Many do not always feel sufficient loyalty to the nation for this great gift of God through Democracy. Some are law breakers. Others would be except for fear. But good laws, properly enforced, are the guardians of our rights. For them we thank God.

Education abounds; and no one needs to live in ignorance and uncouth vulgarity. The whole span of life is covered, from the kindergarten to the highest technical schools. Education is free. It is not merely the theoretical knowledge, but the practical, industrial arts of peace and plenty that are the pride of our country. For educational advantages we give God thanks.

Higher than education, deeper than the acts of war, broader than the horizon of man's mind are the moral and spiritual privileges for which our land is noted. Faith in God and obedience to His will brought our Pilgrim Fathers and Mothers across the unknown, stormy Atlantic. The Declaration of Independence and our Constitution were written by the very principles of the Bible. The state depends upon the Church, as the foster mother of the Bible. Our President and many of his advisors are openly Christian. For Christian America we thank God.

OUR SERIAL

When Elijah became Mayor of New York

By JAY BENSON HAMILTON, D. D

PART III—THE BATTLE OF THE GERMS

Chapter I.

The 20th Century Wizard.

"The Mouth of Hell" fully measured up to its name. It was a vile resort in one of the worst sections of Manhattan, adjoining The Red District. It was the headquarters of prostitutes and criminals of the most desperate character. It enjoyed special protection by some one "high-up" in official position. This freed it from espionage or raids save of the most nominal and desultory kind. Full notice in advance assured practical immunity from trouble.

The nominal proprietor was only a hired man. He was the agent of a stock company which furnished unlimited capital. The landlord was a retired business man of great wealth. He was a popular member of a number of prominent clubs and a leading parishioner in an ultra fashionable Church.

A gambling hell was connected with the resort where high play was a special feature. It was much frequented by men of high social life and business standing, connected with the most influential families in the city.

The day the building called "Hades" was opened for business, was a gala-day for that part of Manhattan. The great block had been repaired and refitted throughout without regard to cost. The building, nine stories high, surrounding a great inner court, was palatial in appearance. The furniture and adornments were artistic and priceless.

The opening day marked a new epoch in saloon management, not only in the City, but in the Nation. A clergyman of national reputation was secured to conduct religious services and deliver an address. The novel union of the pulpit and bar attracted universal attention. The inauguration or dedication program was advertised in full page display advertisements in the metropolitan press. The Associated Press sent dispatches of great length throughout the land giving full report of all the exercises. In twenty-four hours the new venture had become an institution with a world-wide fame.

The clergyman, was well-known to be a temperance man, of the type who scorned total abstinence and practised moderation. He delivered a very eloquent oration in panegyric of "The Poor Man's Club." The management with keen irony, accepted the name and in their advertisements and literature exploited the new Club as the leading agency in elevating the Poor Man by offering him the luxuries and pleasures of the rich.

At first sight the reading notices of the new Saloon, which appeared in the City press, seemed to be a prospectus of a Temperance Saloon. Liquor was to be refused to all intoxicated persons. Treating was to be discouraged. The habit of drinking was to be confined to moderation and so refined that the habitues would be taught how to avoid the grossness of intoxication, while enjoying the delights of jovial and fraternal companionship. One of the paragraphs often repeated was Othello's reminder that "Good wine is a good, familiar creature, if it be well used." 'Another was Franklin's remark in his biography, "My intention being to acquire the habitude of all virtues, I judged it would be well not to distract my attention by attempting the whole at once."

One innovation was a separate bar-room for women with a soda fountain, furnishing beer and light wines with various soft drinks. Women of the fashionable world and eccentric and erratic characters of the new and advanced womanhood, thronged the ladies' room for a few weeks. They were soon crowded out by the higher class of the women of loose character who speedily made this their chief resort to meet and make male acquaintances.

The ball room was a section of fairyland, so beautiful, artistic and novel were the effects produced by the decorations and illumination of the room. The nightly ball soon became one of the chief attractions of the City. The

patrons were the most select the city could furnish, without scrutinizing too closely the references which were strictly required. The prices were so high as to be prohibitory to all but the enormously rich or the most lavishly extravagant of the fairly well-to-do. The City press did not mince matters in the least in their descriptions of what occurred at the balls. More than once they declared that Manhattan had one place, the equal of anything in Paris for personal freedom and unconventional hilarity. The scenes of license upon gala occasions could not be described without shocking the fastidious and conventional devotees of propriety, was the not rare excuse given for suppressing the record of the later hours of the night when restraint was laid aside. This of course was the acme of advertising and ever-increased the attendance and also the unconventional skylarking.

There was a glamour of refinement and social splendor over all occurrences which obscured much of the grossness and gave the incidents something of the unreality of a half-remembered dream, startling, but not of offensive unpleasantry. Although each set of habitues sought to excel all others in exhibitions of indecency and infernal depravity, everything was so artistic, and everybody so refined both in appearance, dress, speech and action, that the scenes seemed but exaggerations of the play of elves, fairies and gnomes. At times the scenes seemed to be acts in a fantastic melo-drama of the heroic age, when manners were free, speech coarse, and dress selected to display, rather than conceal the wearer's beauty and grace of form.

Vaudeville performances in the great auditorium were hourly novelties. The programme was unequalled for variety, elegance and high grade of artistic talent. Stars of the first magnitude from the whole world eagerly sought to make their first appearance in America in Manhattan upon this stage. The artists of the legitimate drama, who had hitherto scorned vaudeville as beneath their high dignity, were not at all coy in accepting engagements at fabulous prices, either in selections from their great plays or in short sketches written expressly for the occasion.

"Problem Plays" of the most advanced type, "Living Pictures," and "Character Dances" of gross indecency but highest artistic excellence, were sandwiched in between the brief turns of the great artists. A prize-fight, advertised as a boxing contest was of very common occurrence. One such fight between women almost naked, failed to shame or disgust the mob that crowded the great hall to the very dome. The Police Sergeant, who was present, mildly suggested that in the future, women fights would better be omitted. The jaded devotees of the dance and drama feverishly demanded novel exhibitions of such pronounced character that the ingenuity and generalship of the manager were often tested to the utmost.

He announced with a great flourish one attraction absolutely unprecedented in either the new or old world. It was to be a Christmas extravaganza without a parallel. The "Twentieth Century Wizard" would give one entertainment. His inimitable exhibition was picturesquely described and illustrated in many columns of the City press. His magical wonder-workings were as weird and startling as the tales of black art of the dark ages. He was a Satanic Spirit, if not Satan Himself. He would cause to appear as characters of his plays, people from the audience who could sit in their seats and see themselves, the central actors of tragedies of their own hidden lives which they would not have made known for any price. The most surprising wonder of the evening would be the actual killing and bringing to life again, of more than a score of persons. The Exhibition would be divided into three acts, "Playing the Devil," "Raising the Devil," and "Casting out the Devil." The Wizard would personate the Devil in each act. The exhibition would conclude with the maddest revel ever witnessed in the World.

The price was double the usual high rates, but every seat was taken many days in advance, and commanded fabulous premiums, but, no sales. The great Hall was crowded with an audience, which for the beauty of the women, and the high standing of the men, and the depraved character of multitudes of both,

could not be surpassed nor scarcely equaled on the globe. All came prepared to demand superb excellence measured by the highest standards of professional entertainment and eagerly waited for the raising of the curtain.

The opening scene was audacious in the extreme. As the curtain began to rise, the electric lights were turned off. There was a darkness that was almost stifling in its oppressiveness. It possessed a weird and almost alarming character of magical mystery. A noise like the beating of giant wings ran from floor to gallery and back again. Voices in shrill whispers in an unknown tongue, made many feel as if every hair was rising. Hundreds were touched, in all parts of the house, by what seemed like small, ice cold, hands. Not to be betrayed into surprise or alarm, the multitude trembled and blanched and then blushed and then breathed with mighty gasps as if smothering, but not a voice spoke, nor did any move. They would not be scared if Satan in person opened the pit at their feet and fire seemed to burst upon and about them.

In the black darkness it became apparent that a figure occupied the stage. His presence, at first, was felt rather than seen. The startling surprise only produced a delightful terror that caused the audience to shiver as with an arctic chill. The shadow figure began to exhale tiny flames of a greenish hue that continued to burn in the air about him like fairy hanging lamps. This scanty illumination of the stage made the rest of the room seem all the darker by contrast.

The Wizard, but dimly revealed by the tiny lamps floating about him, looked into the black abyss before him, crowded with thousands of men and women. He spoke in a deep, powerful voice with a strange foreign accent:

"When you entered 'The Mouth of Hell' you certainly expected to meet me."

The electric lights blazed with their full brilliance. The tiny green lamps that had floated out over the audience burst into a shower of rare and beautiful flowers, whose fragrance was almost oppressive. The Wizard seemed but little above the average height or size of men. He wore a suit of black velvet, that was but another skin, so closely did it fit his form. In addition, a cloak of black diaphanous material hung loosely from his shoulders, enveloping, but not concealing his figure. The face, beard and hair, in fact, the whole form was the ideal "Mephistopheles, Satan, the Gentleman."

A black ebony table floated, without seeming aid, to the Wizard's side. A music box of the same material floated to a place upon the table.

"Enchantments are more effective with musical accompaniment. I have created this Magic Music Box as my chief weapon in conquering the world. By its power I can compel all men to do my bidding. They laugh or cry as I command. They abandon old friends to become lovers of new ones when I speak. They turn from the old life to begin a new one, with ideals, principles and actions, as antagonistic to those of their former lives as light is to darkness. The darkness with which I greeted you, represents your present life. This will be your past life when I have concluded my task tonight. The dazzling electric light, you now behold, represents the life of purity, innocence and virtue which will mark your life when I have re-created you."

The audacity of the Wizard was so delightfully insolent "that the cynical mob shouted in derision for fully a minute. One of the most reckless characters of the crowd sprang to his feet and shouted:

"Three cheers and a tiger for the most delightful Devil, we can ever hope to meet."

The roar from the audience was like the crash of thunder, each peal, louder and louder. The Wizard, by a wave of the hand, seemed to clutch each throat with an iron grip and instantly all were stilled into death-like silence. The leader in the cheering was still standing, red-faced and panting from the exertion. The Wizard looked at him intently for an instant and then lifting his arm pointed his finger at the young man's face. He instantly disappeared. Every eye was turned to the vacant seat. A hush of amazement and horror fell like a pall upon the vast throng. The voice of the man who had vanished was heard faintly as if from the dome overhead:

"Have mercy, Satan, let me return and I will be silent."

The Wizard nodded his head and the man was in his seat trembling with terror, as if he had just been about to step into hell. The Wizard took up the music box and drew from it another of equal size. This he continued, drawing one after another, until he had a score, each of which he tossed into the air as fast as they appeared. They hung about him without visible support like so many black balloons.

"I control their movements as I do their music by a thought. They play or are silent as I wish. They change their tunes at my will. They go and come without hands, defying all supposed laws of nature."

As he spoke, the music boxes, like a well-trained body of soldiers, performed many complicated evolutions in silence, or to their own music as the Wizard commanded by a gesture. The music was powerful, strangely sweet, and marvellously thrilling. So perfect was the time each kept with the others that they appeared to be individual members of a skilfully directed orchestra. By a wave of the hand, they were sent out over the heads of the audience. Each floated to its appointed place playing as they went. Another wave of the hand and they disappeared, but continued to play throughout the evening as the Wizard signaled.

(To be continued. The next number will contain "Playing the Devil.")

Editor's What Not

5,000 New Subscribers

THE Bible League furnishes a common meeting ground for all Christians who accept the Bible as the Word of God. We do not interpret—that is for each denomination to do for itself. Interpretation of a discredited Document is a waste of time. If you are going to urge men to become *Men of the Book*, you must be assured that it is God's Infallible Truth. While the Editor was a Pastor, he had a parsonage, in which the magazine had offices free—he had a salary that provided a living. Now he is dependent upon his pension—ask any Retired Methodist Minister what it is. Standing in the breach in a pinch as had to be done before, even with the small income, now, is no longer possible. If each subscriber will show a copy to their friends and say half as nice things as hundreds write the Editor, one month will bring the number of subscribers we ask for. We know you can go nowhere and get for the low price the things you need to know, and all Christians ought to know about the Divine Character of the Book. Its enemies are determined to destroy trust in it by ridicule, slander, and *lying*. Be assured, they will stop at nothing. What will it be to live in a world without God's Law to direct, His Truth to inspire, His Sympathy to support, His Promise to comfort when the end of life comes. Our Bible Conferences which will be announced in the next number, will have as their object putting the BIBLE CHAMPION upon a basis that will make it the recognized leader of all Denominations in the maintenance of their faith based on the Truth of God. Write the Editor first mail, assuring him you will get a club such as is announced below. Pray for the Editor that his health may be restored so he may accept the multitudes of invitations to hold Conferences, pouring in upon him. Address him 24 East 125th St., New York City.

You hardly appreciate how readily you can make up a Club of Eight New Subscribers for BIBLE CHAMPION. One friend, taking advantage of a Religious gathering, sent in 4 Clubs and made $6.00. Another secured a Club of 9 after Prayer Meeting. You can do as well—try it; it's easy!

For a Club of Eight New Subscribers send us $12; Canada, $13.80; Foreign, $15.00; and get your BIBLE CHAMPION one year Free! or, get 9 New Subscribers, send us $12 and keep $1.50. Become one of our co-workers—help share our responsibilities! Make money order or bank draft payable to Frank J. Boyer, Reading, Pa., Publisher the *Bible Champion*. Read again the second page!

Critic or Critique

The original assaults upon Christianity were open war. It was launched and conducted by Pagans against a rival cult. Its most remarkable feature was that in *Celsus* one of its great leaders, the methods, theories, and teaching of the cult, anticipated those of the modern assailants. The *Encyclopedia Britannica* declares "he showed great philosophical and critical powers. He takes note of almost every objection which has been brought against Christianity, and his position is substantially that which is assumed by the scientific opponents of Christianity in the present day. . . . In his arguments we have a remarkable anticipation of many of the points which come out in our present Darwinian discussion."

Porphycy so far anticipated the modern assailants of Daniel that they need to take pains to assure their readers that they are not quoting him or cribbing from him. But of all these great men whom history records as early foes of Christianity, none added treason to his crime. Even Julian, nephew of Constantine the Great, trained from youth to young manhood in the Christian religion, although at twenty years of age he became a secret adherent of the pagan religion, when he became Emperor, made a public avowal of his faith. The *Encyplopedia Britannica says,* "It was no ordinary profession, but the expression of a strong and even enthusiastic conviction; the restoration of the pagan worship was to be the great aim and controlling principle of his government. His assaults were open and as Emperor he used his imperial influence unfairly to advance the work of restoration. He is known in history as Julian, The Apostate." His modern successors would resent bitterly the title, although they do not disdain to use their positions and influence obtained as Christians to overthrow the faith they took solemn oath to maintain.

The modern assault upon Christianity is not that of war. It is a Clinic. It is a vivisection, not to save life but to destroy it. The first Apostle of the new cult was Astruc. He was a degenerate physician of one of the most corrupt and profligate Courts of history. He achieved fame as the author of a work on the remedy for diseases resulting from a dissolute life. He recuperated from his professional cares and literary toil by study of the Bible. He imagined he discovered by the alternate names given God in Genesis, *Yahveh* and *Elohim,* the composite character of the book. He continued his study and examination and issued a booklet called *Conjectures Concerning Genesis,* showing that it was composed of two or more manuscripts. This was the germ of the present *Hexateuch.* The pretended discovery made comparatively little stir until it fell under the notice of Eichhorn, the German scholar, who saw in it a possible weapon to undermine the supernatural character of the Holy Scriptures. He elaborated the French *Conjecture* into a scientific fact. He called his work, Higher Criticism. Now it is accepted and taught by so-called modern scholarship as the Documentary Theory of the Origin of the Bible. The Clinic has now become a Critique.

Criticism as applied to the examination and study of the Holy Scriptures is a misnomer. No finite being is competent to pass judgment upon the work of an infinite being. He may examine, study, compare, part with part, providing the work in his hand is immune from mutilation, addition or subtraction. He is dealing with what the Courts of the World for centuries have termed an Ancient Document, that needs nothing but its own contents to maintain its authenticity, integrity and authority. The moment he presumes to tamper with the sacred text, by changing its meaning, either by the substitution of different language, or interpreting its plain content to teach a contrary meaning, then the Critique becomes either blasphemy or idiocy.

Tell the Truth

"Will you tell the Truth, the whole Truth, and nothing but the Truth, so Help you God?"..."I will!"

Every Court in the civilized world, from the most rural Justice of the

Peace, to the Supreme Court of last Resort, admits the evidence of no witness, whatever the case, chicken-stealing, assault, high-way robbery, murder, or treason without receiving the above pledge. It is the universal provision of all law.

The *New Standard Dictionary* defines Truth as "A statement, or belief which represents, or conforms, to the reality." The Hindu defines it thus—"Truth is What is." The Penal Code illustrates Truth, thus: An unqualified statement of that which one does not know to be true is equivalent to a statement of that which he knows to be false."

The Psalmist said, "I said in my haste, All men are liars." (Psalms 116:11.) An eccentric Revival preacher selected it for a text and after reading his text, said—"If you had lived in these days, David, you could have said it at your leisure."

But what if it were true that all men had become liars. Your morning paper, was a lie from beginning to end; the train which said, "Down-town Express" took you up town and "The Up-town" took you down town. Your place of business opened an hour before time and closed an hour after time, without notice or explanation. Every thing between coming to business and going home was a lie. When you got home, you found your wife had moved; and when you went to the address tacked on the door of your empty home, you found it to be a wrong address, after a long ride and tiresome walk. Just one week of lying, would convince you that God was far from being cruel or hard-hearted when He said, "All liars, shall have their part in the lake which burneth with fire and brimstone." You would find it an easy task to commit to memory that bit of Scripture.

You now know without argument that the Liar is the enemy of all.

I have in my library a row of books, every one of which is a Lie. A Lie about the Truth! They are written by brilliant, educated men, of many nationalities, of many creeds or no creed. They had but one object in writing and issuing the books. They determined "to change the truth of God into a lie." (Rom. 1:25.)

How did they do it? One left out not, another put it in, and thus made both passages a lie. One took out a bit and put it where it did not belong and left the place from which he took it empty. Another took a verse from one place and put a word or two from it in several places and made nonsense of every verse he touched. A score or more changed nothing. They inserted a star, or dagger, or letter, or figure, that announced a foot-note. The foot-note said, "This is a blunder." "This is a line of an old song." "This is a typographical error." "The writer made a slip—he wrote a wrong word and did not change it." And so on, and so on, until every truth they touched became a lie or a joke.

Are these books about the War? or the Treaty? or the Strike? the High Cost of Living? or baseball or golf? Oh no! Only about God, and Heaven, and Hell, and Honor, and Truth, Purity, and everything good which you can think about or imagine. Are these people crazy? No! They are ministers, Editors, Professors, Lawyers, Doctors. They are in their right mind and seek to win followers in their search after what they call truth. The average reader will reply. "I DON'T BELIEVE IT." No mad-house can parallel it for insanity or folly, and yet all plume themselves as "The World's Greatest Scholars with no second."

* * * *

He does not say, "Try to escape trouble; try to keep out of trouble." Oh, no. He says, "In the world ye shall have tribulation." But He says, "Let not *your heart* be rtoubled." No matter how high the waves rise, keep the cabins shut, the hatches down; do not let the water get inside. "Let not *your heart* be troubled." It is sorrow in the wrong place that breaks us down. A sorrow against the shield of faith will not harm you, but a sorrow that soaks into the heart and gets absorbed by your deeper life is like a drop of water getting into the masonry and undermining all the foundations. Do not brood on it. Do not accept it. Do not let it in. Always roll it over on Hnm, and keep the heart free and possessed by the spirt of faith and victory.—*A. B. Simpson.*

The Assistant Mail Clerk's Confidential Monthly Letter Home

CONFIDENTIAL

Reading, Pa., Oct. 4, 1919.

MY DEAR BOB:—

This month I must write you concerning our Campaign for new Subscribers which is now on and of which we are all so full that none of us—publisher, editors—and even the office boy—can think of much else to speak!

Do you know I often think it's a pity that a magazine of the character of the Champion should be published at a loss. Yet that is just what is happening right along—and the last year it was published at quite a loss! But the boss says, after-all it was worth while; that the Champion has a great mission and it is bound to have proper recognition in the not distant future! It is the only magazine of its character published and the merits of the Champion and its low price must appeal to every one who has the Good Old Book and its interest at heart.

This campaign is for 5,000 subscribers, and if our friends will come to the help of the Champion it can be done! We sincerely hope they will! You see if each subscriber will only show his copy to a friend and say a few words, without a doubt he'll ask him to send us his subscription. People really want such a magazine and the only reason they don't get it now is because they know nothing of it!

Now if each subscriber would secure one new subscriber our list would at once be doubled. But so many think unless they can do a very big thing it is not worth while to send in one subscriber. That's a big mistake. We are always glad for a single subscriber. Of course we'll be just a bit gladder for a club of six, ten, or fifteen! "Natcherly!"

Just this morning we got a letter from a man in Cleveland who happened to see a March number and it didn't take him long to send us his check—he hadn't known there was such a magazine published! Thousands of others would be just as glad to subscribe if they only knew of the Champion!

The other day we got a letter from a subscriber in Indiana—a minister—enclosing three names and check, saying he just happened to think of the Champion at a small meeting of ministers and told several of his friends about it and they wanted it. Of course they did!

Now what I want you three boys to do is to each of you own one of the swell, full-fledged, Teachers Bibles that are offerred as PREMIUMS, FREE, on the second inside page of the Champion. Dig in, hustle, and each of you get 15 new subscribers and get one of these splendid up-to-the-scratch TEACHERS BIBLES FREE! See your friends at once and tell them about the Champion and the Premium you are working for. They'll admire your pluck and will thank you every month that they'll get their Champion for calling their attention to it! It's easy if you'll make the proper try.

Help Jimmie along a bit; he's sort 'o bashful; but, depend on it, once he sees how easy you do it he'll get on his hind heels and earn his!

Suppose you should fail to get 15 you still have a chance at the No. 43 Bible—for 10 subscribers. The No. 43 is just the same as No. 47 only a little smaller Or if you'll get more than 15 or less than 10 see that splendid list of BOOKS offered FREE! They are all bound in beautiful cloth and I know your book friends will just devour them — they'll make mighty good reading for you for some time!

Now go to it, kid! Try it with the conviction you are doing your friends a good service and see how they'll appreciate it. Write me — right soon — that you took this good advise and profit by it! Here's hoping you'll be at it and have made yout hit before another sleep!

PAUL.

INTERESTING LETTERS FROM OUR SUBSCRIBERS

"I have been wondering whether it be the right thing in such a case as that of the BIBLE CHAMPION needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York

"I am greatly pleased with your conduct of the BIBLE CHAMPION. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great sucess in your work, I am sincerely yours."

"The BIBLE CHAMPION for July has just come to hand. I am delighted with this marriage. The union of these two good magazines will make one of the very best magazines that can come to any preacher's table."

"Your Magazine fills a vacancy in these dark days and encourages one to hold fast to the old truths, irrespective of the critics."

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ST. MATTHEW, 5.

15 [k] The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dăn, Găl´ĭ-lee of the Gĕn´tīles;	A. D. 31.
	k Is. 9. 1, 2. *l* Is. 42. 7. Luke 2. 32. *m* Mark 1. 14,

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